



CAROLUS
Dei Gratia.
Franciæ et
Fidei Defen-

SECUNDUS
Angl. Scotiæ,
Hiberniæ Rex.
for etc. 22



CAROLUS
Dei Gratia.
Franciæ et
Fidei Defen-

SECUNDUS
Angl. Scotiæ,
Hiberniæ Rex,
for etc.

MEMORABILIA:

Or, the most Remarkable

Passages and Counsels

Collected out of the several

DECLARATIONS

AND

SPEECHES

That have been made by the

KING,

HIS

L. Chancellors and Keepers,

AND THE

SPEAKERS

Of the HONOURABLE

House of Commons

IN

PARLIAMENT:

Since His Majesty's Happy Restauration, *Anno*, 1660.
till the End of the last Parliament, 1680.

Reduced under Four Heads;

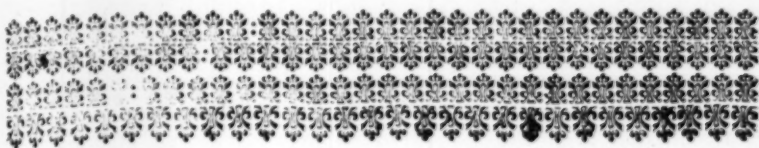
Viz.

- | | |
|--------------------------------|-----------------------------------|
| 1. Of the Protestant Religion. | } 3. Of Liberty and Property; &c. |
| 2. Of Popery. | |

By *Edward Cooke*, of the *Inner Temple*, Esquire.Humbly Dedicated to the GRAND COUNCIL, or
SENATE of this KINGDOM.

L O N D O N,

Printed for *Nezil Simmons*, *Tho. Simmons*, and *Sam. Lee*, at the *Three Cocks* at the West End of *S. Paul's*, the *Princes Arms* in *Ludgate-Street*, and the *Princes Arms* in *Lombard Street*. MCDLXXXI.



T H E INTRODUCTION:

SOME Persons there are in the World of a humour, not to be pleased with any thing they shall see in Print, unless withall, the *Author* puts himself to the trouble of giving them some *considerable Reason*, which induced him to that undertaking: now whether or no this, that I shall give them, will be to their greater satisfaction, I am not certain; but however I will thus far ingenuously *confess my self* to them, as to declare it was the *true* and only One that moved me to present the World with these following Sheets.

HAVING too notoriously observed of late, since this licentious Sickness of the Press, the many abominable *Pamphlets* that have come abroad, no doubt with Malitious design enough to alienate the Affections of the good people of *England*, and to infuse strange Perplexing Fears and Jealousies into them of the *King* and the *Government*, as if presently the *whole Nation* was to be turn'd Topsey Turvy, our *Laws* Cancell'd, our *Liberties* and *Properties* to be quite taken away from us, our *Parliaments* to be cashiered, our *Religion* changed, and our *Lives* wholly at the Merciless Devotion of Thirsty men of blood; I say, having observed with great and sorrowful Resentment these ill and dangerous Books, that have with a too open and insolent face appeared to the heinous scandal, as well as disturbance of the peace of these Kingdoms; **This is to prevent** the mischiefs aim'd at by the eager endeavours of rash, and unquiet men, whom though weak and credulous Persons may be beguiled by them, yet I am sure) all honest and good men will look upon with detestation, as the most dangerous Enemies of the Crown, and of the peace and happiness of the Nation.

His Majesties
Declaration
to all hislo-
ving Subjects.
Dec. 26. 1662.
p. 12.

AND among the many venomous Insinuations which have been made use of, the Fears and Jealousies of Religion and Liberty are of the worst sort, and the most dangerous impressions.

Lord Keepers
Speech. Fin.
7. 1672. Fol.
18. 19.

The INTRODUCTION.

CERTAINLY Malice was never more busy, than it hath been in these Reports, and it hath been assisted by a great deal of invention.

BUT it is to be hoped that no mans Judgment or Affections will be either misled or disturbed by such reports.

Lord Keepers
Speech Apr. 13.
75. fol. 18.

THIS, as nothing is capable of gratifying them more, the great Enemies of our security are most industrious to promote, as knowing very well, that this alone will do them more Service than the best of their Auxiliaries; These are they, that hope to see, and Practise to bring about, new Changes and Revolutions in the Government.

Lord Chancel.
Speech Sep. 13.
1660. p. 22.

'*TIS* almost an irreparable reproach the Protestant Religion hath undergone from the divisions and distractions which have been so notorious within this Kingdom. This you shall find hereafter, I will demonstrate to you in its proper place.

Lord Ch. Sp.
Sep. 13. 1660.
p. 19, 20.

AND as differences and distempers in Religion have too much disturbed the Peace of the Kingdom, which is a consideration that must make every Religious heart to bleed, to see that Religion, which should be the strongest Obligation and Cement of Affection, and Brotherly kindness and compassion, made now by the perverse wranglings of Passionate and Froward men, the ground of all Animosity, Hatred, Malice, and Revenge: So no less hearty and distempered have some persons been on the other hand, in wickedly labouring to set us altogether by the Ears, and to put us into a fatal Combustion by their slanderous Calumnies, and Factious reproaches of the State: Never was this Spirit of Libelling more pregnant than it is now; nor King, nor Parliament, nor Church, nor State, ever more exposed to those flagella linguæ, those strokes of the Tongue, from which God Almighty can only preserve the most Innocent and most Excellent Persons; as if repining and murmuring, reviling and affronting publick Authorities, were the peculiar exercises of the Nation, to keep it in health; as if England had so much of the Merchant, *'Nunquam habendi fructu felix, semper autem querendi Cupiditate Miserrima*. Now does it not behoove us all to be as watchful to prevent, as they are to contrive their mischief? Should not we make it our business to strengthen the hands of Government, and to shame the Enemies of it, by bannishing all manner of distrust? If we do not, we shall be in danger to become, not only the most miserable, but the most unpitied Nation under heaven.

Lord Ch. Sp.
Monday May
19. 6. at their
Prorog. p. 10,
11.

His Majesties
Speech Mond.
March 21.
1663. p. 5.

Lord Ch. Sp.
Thurs. May 23.
75. p. 16.

Lord Ch. Sp.
Thurs. Sep. 13.
1660. p. 12.

Let this then be to restore the whole Nation to its primitive temper and integrity, to its old good manners, its old good humour, and its old good nature; a Vertue so peculiar, so appropriated by God Almighty to this Nation, that it can be translated into no other language, and hardly practised by any other people.

His Majesties
Speech Tuesday
July 20. 1661.
The Day, of
Their Adjourn.
p. 5.

And though there are very many, (alas too many) distempered Spirits, which lie in wait to do mischief, by laying Reproaches upon the

the Court, upon the Government, reproaches upon the King, & reproaches upon the Parliament; yet I hope by our Joynt Unity, & right understanding, our vigilant carefulness, and application, we may be able to weigh down, and prevent any Mischief they intend against us.

Forreign Nations have laid it down for a Maxime in their Politicks, that England can never be destroyed but by its self, and that 'tis in vain to make any attempt upon this Nation, until they be in some great disorder and confusion amongst themselves; Let us then, every one in the way of our severall capacities, endeavour to make the ambitious despair as soon as we can, by establishing so perfect an intelligence, that there may be but one heart, and one soul among us. He that does not now put his Hand and Heart to support the King in the Common cause of this Kingdom, can hardly ever hope for such another Opportunity, or find a time to make satisfaction for the Omission of this.

Lord Chamberlain
Speech at the
Opening of the
Session 1672.
p. 16

Lord C. S. to
St. John, Bart.
then chosen
Speaker to the
House of
Com. Feb. 5.
1672. p. 23.

Let us try by our means to raise up the hearts and hopes of all those, whom ill men have wrought upon to such a degree, as to cast them into a sadness, and into a despondency which is most unreasonable.

Lord Ch. Sp.
Ap. 13. 75. p.
21.

What the Romans Scorned to do after the Battle of Cannæ, what the Venetians never did when they had lost all their Terra firma, that men are now taught to think a vertue, and the sign of a Wise and Good man, desperare de Republica.

And let us try what we can to confirm the faith of those that are made weak, and give to the King the present of all our hearts, [and the full assurance of all our Lives and Fortunes, to preserve him in his just Prerogatives, that he may with the Greater confidence, and chearfulness still secure, and further promote the true protestant Religion, and all due Liberties and Properties to these Kingdoms.]

Tha will the King esteem himself a Richer Prince, then if he were possesst of all the treasures of the East.

And if any man should question or suspect His Majesties affection towards the Protestant Religion, and his firm resolution still to maintain it, together with all our Civil Rights, let him be pleased to hear him give his own Royal word for't, and as Solomon saith, where the word of a King is, there is Power.

And first, to begin with Religion.

C H A P. I.

Of the Protestant Religion.

1. Of Religion. **F**O R as his Majesty very wisely hath observed to us, (in his Declaration to all his Loving Subjects, of his Kingdom of *England*, and Dominion of *Wales*, concerning Ecclesiastical Affairs, in the very year of *His Happy Restauration*, 25th day of *Oct.* 1660. pag. 3.) There is so close a Connexion between the Peace of the *Church*, and the Peace of the *State*; That the One cannot be disturbed without the Other: These are his words, *how much*, sayth he, *the Peace of the State is concern'd in the Peace of the Church*: and how difficult a thing it is to preserve Order and Government in Civil, whilst there is no Order or Government in Ecclesiastical Affairs, is evident to the world; and this little Part of the World, our own Dominions hath had so late experience of it, that we may very well acquiesce in the conclusion without enlarging our self in discourse upon it; it being a Subject we have had frequent occasion to contemplate upon, and to lament abroad, as well as at home.

2. What Religion is.

TR U E Religion has an enlightning Influence over the minds of men; 'It works upon the Conscience, & is an inward Principle of the divine Life, by which good men do govern

Lord Keep. Speech
April 13. 1675.
pag. 11.

3. How sweet and peaceable where it is right.

'all their actions. *And if rightly followed and obeyed, how great would the harmony of affection be amongst us? The Impressions, which the Law of Religion makes in the hearts of good men, are all healing and Sanatory: There is no divide & Impera within her Districts; no furious Heats and hostile Clashings to be heard, where she has uncontrolled Power and Sovereignty.* 'That unruly and unmanly Passion (which no question the Divine Nature exceedingly abhors) sometimes, and I fear too frequently Transports those who are in the right, as well as those who are in the wrong, and leaves the latter more excusable than the former, when men who find their manners

Lord Chan. Speech
Thursday Sept. 13.
1660. p. 20. 21, 22.

4. An Eminent Instance of Christian Love and Charity.

'and dispositions very conformable in all the necessary obligations of humane Nature, avoid one anothers conversation, and grow first unfociable, and then uncharitable to each other, because one cannot think as the other doth. And from this Separation we Entitle *God* to the Patronage of, and concernment in our Fancies and Distinction, and purely for his sake, hate one another heartily. It was not so of Old, when one of the most Ancient Fathers of the Church tells us, that Love and Chari-

'Charity was so signal and eminent in the Primitive Christians; that it even drew admiration and envy from their Adversaries. *Vide (inquit) ut invicem se diligunt!* 'Their Adversaries in that in which they most agreed, in their very prosecution of them; had their Passions and Animosities amongst themselves; They were only Christians, that loved and cherished, and comforted, and were ready to dye for one another: *Quid nunc illi dicerent Christiani, si nostra viderunt tempora?* 'Says the Incomparable *G R O T I U S*: how would they look upon our sharp and virulent Contentions in the Debates of *Christian Religion*, and the bloody Wars that had proceeded from those Contentions, whilst every one pretended to all the Marks which are to attend upon the True Church, except only that which is inseparable from it, *Charity to one another.*

How did These in the Late Distracted Times, who would needs be call'd *Christians*, differ from *Christ*, the True and Only Head of the Church? How calm and quiet, how sedate and peaceable was he throughout the whole Conduct of his Life: though he walked in the midst of a stubborn and perverse Generation, that despised his Doctrine, reproached him for his Miracles, in saying, That he cast out Devils through *Beelzebub the Prince of the Devils*; he came to his own, and his own received him not, yet he was sweet and affable in all his Conversation, continually doing good to those who were his Enemies, and the worst of them too: Though he was reviled, yet he reviled not again, and though he was oppressed and afflicted, yet he opened not his mouth; when he was wounded for our Transgressions, and bruised for our Iniquities, and the Chastisement of our Peace was upon him; and by his Stripes we are healed; yet he went as a Lamb to the slaughter, and as a Sheep before the shearers, he was dumb, and opened not his mouth; but just before his expiration upon the Cross, he mercifully poured out this prayer for those his Enemies, that could not forbear breaking forth into this curse of his Blood be upon us and our Children, that God would freely pardon them in this their sin, *Father*, says he, *forgive them, they know not what they do.* But how did these make it their business to read and divide the Church, by tying it up just to such a Party and such a Persuasion, as if only, *Loe here was Christ*, where they were pleased to have him, and not there? whereas (alas!) it is not different Forms, as to Circumstantials, that denominate us *Christians*, but it is the holding of the Truth in the substance of it. And is it not too much so now in our dayes? what Parties, what Factions, what Interests, and separations are among us? and in matters meerly circumstantial, how hasty are we in stamping a *Jus Divinum* on such things as are doubtful, dark, and disputable among men, that perchance are equally wise and pious, judicious and learned on both sides. We ought to put no more weight nor a greater necessity on those things than the Divine Wisdom hath clearly put upon them in his word; nor to Spend more of our Zeal about such things than is proportionable to its weight and measure.

4. How different Christians are from the temper and spirit of Christ.

6. Christ was meek and Curteous, gentle and affable to all.

7. We are fowre and more, fierce and bitter one against another.

sure. We should allow for the imperfection of men, and the imperfect state of the Church; for here we know but in part, and therefore we should bear with one another, if in any thing we be otherwise minded one to another: But we are, instead of this, pecking one at another. How positive are we of our own ways, as if we were all infallible, stretching our Authority far beyond our just Rule and Line: when we have catched up a new Notion, strait we lay it upon Conscience, as that which must be maintained, although to the great prejudice of the whole Interest of Religion, and so rend the Church, and run away from all those that agree not with us in all things: Oh! what peeques and grudgings, what heart-burnings and contentions are there between parties that differ? What defamatory Speeches, what scandalous Reflections, and how unbecoming are their heats of language one against another? so much, that we are in a very fair way of running into the same, if not more violent, and worse distractions, than we were in, in the late sad and dismal times, if God, of his infinite wisdom and mercy, heal not these our breaches, and compose our differences.

—*Quis Talia fando
Temperet a Lachrymis?*

8. This division among us hath cost the King many a sigh...

'THIS disquisition hath cost the King many a sigh, many a sad hour, when he hath considered (*as was said before*) the almost irreparable reproach the *Protestant Religion*, hath undergone, from the divisions and distractions, which have been so notorious within this Kingdom. What pains he hath taken to compose them, after several discourses with learned and pious men of different persuasions, you shall see by *and by, as also his great Indulgence to those who can have any protection from Conscience to differ from their Brethren.*

*Lord Chan. Speech.
Thursday Sept. 13.
1660. pag. 22.*

'And he is a most discerning, generous, and merciful Prince, who hath had more experience of the Nature, and humour of mankind, than any Prince living; can best distinguish between the tenderness of Conscience, and pride of Conscience, between the real effects of Conscience, and the wicked pretences to Conscience; who having fought with Beasts at *Ephesus*, knows how to guard himself and the Kingdom from the assaults and violence of a strong, malicious, corrupted Understanding and Will, and how to secure himself and the Kingdom from the feeble traps and nets of deluded fancies, and imaginations: In a word, He is a Prince of so excellent a Nature, and so tender a Conscience himself, that he hath the highest compassion for all Errours of that kind, and will never suffer the weak to undergo the punishment ordained for the wicked, and knows and understands better than any man that excellent Rule of *Quintilian*, *Est aliquid quod non oportet, etiam si licet, & aliud est jura spectare, aliud justitiam.* Therefore let us hold Communion in such things wherein we are agreed, and Love and Charity wherein we differ.

*Lord Chan. Speech.
Monday, May 19.
62. pag. 17.*

9. Who is a most discerning Prince, and of a tender Conscience himself, and hath the highest compassion for all Errours of that kind.

'HIS Majesty hath considered Religion, first in General ; as it is *PROTESTANT*, and stands in Opposition to Popery : and Secondly, more particularly, as it is the Protestant Religion, Established by Law in the Church of *England*; he sees that as such, it is not only best suited to the Monarchy, and most likely to defend it, but most able to defend it self against the Enemies of all Reformation. Upon the former account he hath awakened all the Laws against the Papists : there is not one Statute extant in all the volume of our Laws, but his Majesty hath now put it in a way of taking its full course against them : Upon the latter account, his Majesty with equal and impartial Justice, hath revived all the Laws against dissenters and Non-conformists, but not with equal severity : for the Laws against the Papists are edged, and the execution of them quickned by new rewards proposed to the Informers : those against Dissenters are left to that strength which they have already. Both these, and all other Laws whatsoever, are always understood to be subject to the pleasure of a Parliament, which may alter, amend, or explain them as they see cause, and according unto publick convenience.

FOR when we consider Religion in Parliament, we are supposed to consider it as a Parliament should do, and as Parliaments in all Ages have done, that is, as it is a part of our Laws, a part, and a necessary part of our Government. Of this more hereafter : Let us now hear what this our most Excellent Majesty hath declared, and said to us concerning it.

WHEN he was at his Court at *Breda*, a little before his happy coming over to us, and sent his Letter to the Speaker of the then House of Commons Assembled in Parliament, he thus Writes to him what he should read to the House ; If you desire, saith he, the advancement and propagation of the Protestant Religion, we have by our constant profession and practise of it, given sufficient testimony to the World, that neither the unkindness of those of the same faith towards us, nor the civilities and obligations from those of a contrary profession, (of both which we have had abundant evidence) could in the least degree startle us, or make us swerve from it ; and nothing can be proposed to manifest our Zeal and Affection for it, to which we will not readily consent. And we hope in due time, our self so propose somewhat to you for the propagation of it, that will satisfy the World, that we have always made it both our care, and our study, and have enough observed what is most like to bring disadvantage to it.

'HIS Majesty saw that it was the first thing in all our thoughts, and we cannot but see, that it hath been, and still is the first and principal part of his care.

10. Religion considered 1st. generally as opposite to Popery. 2d. as established by Law in the Church of England.

11. Therefore the Laws against both Papists and Dissenters are now awakened.

12. Not with equal severity against the latter.

13. These and all other Laws subject to the pleasure of a Parliament.

14. Religion how to be considered in Parliament.

15. How the King declares for the establishment of the Protestant Religion.

16. Nothing could startle the King, or make him in the least degree swerve from the true Protestant Religion.

17. Religion as it was first in our thoughts: so it was the Kings first and principal care

Lord Keep. Speech.
Apr. 13. 1675. pag.
9. 10. 11.

April 14. 1660.
pag. 5. 6.

Lord Keep. Speech.
April 13. 1675.
pag. 9.

18. Therefore we need not doubt.

AND this Royal declaration of himself, joyned to what he hath since done, carries in it self so evident an assurance, and is stamp'd by so sacred an Authority, that there remains no place for doubting, nothing can scarce be added to the efficacy of it. *Id. ib.*

19. The King most fit to propose, being the most competent Judge from his experience with the most learned of the reformed Churches abroad.

20. Our Religion suffers from the distempers and schisms that are in the Church.

21. Church of England the best fence against Popery in the World.

22. The Kings great esteem for the Church of England.

23. Presbyterians affectionate to the King, Zealous for the Peace of Church and State, and no Enemies to Episcopacy.

THEN, after a repetition of the same words just above cited, to the Speaker of the House of Commons, in his Majesties Declaration concerning Ecclesiastical affairs: He proceeds thus. And the truth is, we do think our self the more competent to propose, and with Gods assistance to determine many things now in difference from the time we have spent, and the experience we have had in most of the reformed Churches abroad, in France, in the Low Countries, and in Germany, where we have had frequent Conferences, with the most learned men, who have unanimously lamented the great reproach the Protestant Religion undergoes, from the distempers, and too notorious Schisms in matters of Religion in England: And as the most learned amongst them have always with great submission and reverence acknowledged and magnified the established Government of the Church of England, and the great Countenance and Shelter the Protestant Religion received from it before these unhappy times: so many of them have with great ingenuity and sorrow confessed, that they were too easily misled by mis-information and prejudice into some dislike of it, as if it had too much complied with the Church of Rome; whereas they now acknowledge it to be the best fence God hath yet raised against Popery in the world; and we are perswaded they do with great Zeal wish it restored to its old dignity and Veneration.

AND a little after in pag. 8, 9. he further says. We need not profess the high Affection and Esteem we have for the Church of England as it is Established by Law; the Reverence to which hath supported us with Gods blessing, against many temptations.

AS to the Opinion of the Presbyterians concerning Episcopacy, hear how the King declares himself in this point: When we were in Holland, saith he, we were attended by many grave and learned Ministers from hence, who were looked upon as most able and principal assertors of the Presbyterian Opinions, with whom we had as much conference as the multitude of affairs, which were then upon us, would permit us to have; and to our great satisfaction and comfort found them persons full of Affection to us, of Zeal for the Peace of the Church and State, and neither Enemies (as they have been given out to be) to Episcopacy, or Liturgy: but modestly to desire such alterations

Pag. 5. Declar. conc. Eccles. affairs. Octob. 25. 1660. at Whitehall.

terations

alterations in either, as without shaking foundations, might allay the present distempers, which the indisposition of the time, and the tenderness of some mens consciences had contracted.

AND we further find upon the full conference we have had with the learned men of several persuasions, that the mischiefs, under which both the Church and State do at present suffer, do not result from any formed Doctrine or Conclusion which either party maintains or avows, but from the passion and appetite and Interest of particular persons, who contract greater prejudice to each other from those affections, then would naturally arise from their Opinions,

Page 7. Of the same.

24. The Mischiefs the Church labours under as well as the State result from the passions and Interests of private persons.

FOR we must for the honour of all those of either persuasion with whom we have conferred, declare, that the professions and desires of all for the advancement of piety and true godliness, are the same; their professions of zeal for the Peace of the Church, the same; of affection and duty to us, the same; they all approve Episcopacy; they all approve a set form of Liturgy; and they all disapprove and dislike the sin of Sacrilege; and the alienation of the Revenue of the Church; and if upon these excellent foundations, in submission to which there is such a harmony of affections, any superstructures should be raised, to the shaking those foundations, and to the contracting and lessening the blessed gift of Charity, which is a vital part of Christian Religion; we shall think our self very unfortunate, and even suspect that we are defective in that administration of Government with which God hath intrusted us.

25. The professions and desires of both persuasions for the advancement of Religion are the same.

Page 8. Of the same.

NOW we do not think that Reverence which we have for the Church of *England*, in the least degree diminished by our condescensions, not peremptorily to insist on some particulars of Ceremony, which, however introduced by the piety and devotion, and order of former times, may not be so agreeable to the (then) present, but may even lessen that piety and devotion, for the improvement whereof they might happily be first introduced, and consequently may well be dispensed with; and we hope this Charitable compliance of ours will dispose the minds of all men to a cheerful submission to that Authority, the preservation whereof is so necessary for the Unity and Peace of the Church; and that they will acknowledge the support of the Episcopal Authority, to be the best support of Religion, by being the means to contain the minds of men within the Rules of Government.

26. No Reverence for the Church of *England* lessened by dispensing with some Ceremonies in it for a while.

Page 9.

27. The support of Episcopacy the best support of Religion.

23. His Majesty cannot be sufficiently thanked for his dispensing with some Ceremonies.

25. Which will abundantly satisfy all reasonable and sober men, and such as are truly Religious.

26. His Majesty very well deserved that thanks of the House of Commons.

27. The kings Resolution for promoting the power of Godliness, in having the Lords day duly observed.

28. In turning insubstantial Ministers out of the Church.

29. In providing learned and pious Bishops to govern in the Church.

30. They shall be frequent Preachers, unless sickness or some notable occasion excuse them.

'If we had the command of as many tongues, as his Majesty hath of hearts, we could not express our great Joy and thankfulness for his continual and indefatigable labour and pains in repairing, and making up our sad breaches, and composing our unhappy differences; and in particular, for this his most gracious declaration concerning Ecclesiastical affairs, wherein his Majesty hath provided wholesome food for all clean Stomachs, strong meat for such as are able to bear it, allowing them the use of our Church Liturgy, together with comely vestments, Ornaments, and Ceremonies in the service and worship of God; as likewise Milk for tender Babes, dispensing with their Conformity in such matters and things, as are not so much of the substance and Essence of Faith and Religion, as of Decency and becomingness; which giveth abundant satisfaction to all peaceable, sober minded men, and such as are truly Religious: for those that are really and truly so, will find themselves bound ever in Conscience, to the observation and practice of that excellent lesson taught us by the Apostle, which is, sapere ad temperantiam & spartam ornare, with a Vade tu, & fac simile.

AND this General Thanks of that whole house was not presented rashly and precipitately to the King; for if you will please to hear further what he did for the settling of the Church upon firm foundations, you will find they had good reason for their so doing. For, 1. Says he, We do declare our purpose and Resolution is and shall be, to promote the power of Godliness, to encourage the exercises of Religion both publick and private, and to take care that the Lord's day be applied to holy exercises, without unnecessary diversions; and that insufficient, negligent, and scandalous Ministers be not permitted in the Church; and that as the present Bishops are known to be men of great and Exemplary Piety in their Lives, which they have manifested in their notorious and exampled sufferings during these late distempers; so we shall take special care, by the assistance of God, to prefer no men to that office and charge but men of Learning, Virtue, and Piety, who may be themselves the best Examples to those who are to be governed by them. And we shall expect and provide the best we can, that the Bishops be frequent Preachers, and that they do very often preach themselves in some Church of their Diocess, except they be hindered by sickness, or other bodily infirmities, or some other justifiable occasion, which shall not be thought justifiable, if it be frequent.

AGAIN, it is said in Pag. 12. 13. Fol. 5. We will take care that Confirmation be rightly and solemnly performed, by the Information and with the consent of the

Speak of the House of Commons Speech, to the King in the Banquet-House at Whitehall. Nov. 9. 1660. p. 3, 4.

The King's Declaration concern. Ecclesiast. Affairs, pag. 10.

Di-

Minister of the place; who shall admit none to the Lords Supper, till they have made a credible profession of their faith, and promised Obedience to the will of God; according as is expressed in the considerations of the Rubrick before the Catechism; and that all possible diligence be used for the instruction, and reformation of scandalous offenders, whom the Minister shall not suffer to partake of the Lords Table, until they have openly declared themselves to have truly repented, and amended their former naughty lives, as is partly expressed in the Rubrick, and more fully in the Canons. Moreover the Rural Dean and his Assistants are in their respective divisions to see that the Children and younger sort be carefully instructed by the respective Ministers of every Parish, in the grounds of Christian Religion, and be able to give a good account of their faith and knowledge, and also of their Christian conversation conformable thereunto, before they be confirmed by the Bishop, or admitted to the Sacrament of the Lords Supper.

36. Confirmation rightly performed.
36. None to be admitted to the Lords Supper, till they have professed their faith, &c.
37. Care taken to instruct and reform all scandalous offenders, and not to let such communicate, &c.
38. Ministers to see that youth be instructed in the grounds of Christian Religion.

6. NO Bishop shall exercise any Arbitrary Power, or do or impose any thing upon the Clergy, or the people, but what is according to the known Law of the Land. *Page 14.*

39. Bishops only to act according to the law of the Land.

7. WE are very glad to find, that all with whom we have conferred, do in their Judgments approve their Liturgy, or set form of publick worship, to be lawful; which in our Judgment, for the preservation of Unity, and Uniformity, we conceive to be very necessary: and though we do esteem the Liturgy of the Church of England, contained in the book of Common Prayer, and by Law established, to be the best we have seen; and we believe that we have seen all that are extant, and used in this part of the world, and well know what reverence most of the Reformed Churches, or at least the most learned men in those Churches, have for it; yet since we find some exceptions made against several things therein, we will appoint an equal number of learned Divines of both persuasions, to review the same, and to make such alterations as shall be thought most necessary; and some additional forms (in the Scripture phrase, as near as may be) suited unto the nature of the several parts of worship, and that it be left to the Minister's choice to use one or other at his discretion. In the mean time, and till this be done, although we do heartily wish and desire, that the Ministers in their several Churches, because they dislike some clauses and expressions, would not totally lay aside the Book of Common Prayer, but read those parts against which there can be no exception; which would be the best instance of declining those marks of distinction, which we so much labour and desire to remove; yet in compassion to divers of our good subjects, who scruple the use

40. A set form of worship held lawful by all.

41. Yet since some things in the Liturgy are excepted against, Divines on both sides shall review and alter what is thought most necessary.

42. The some clauses be disliked, yet let those parts be retained which there can be no exception.

43. But if not, none shall be punished or troubled for such omission.

44. Ceremonies tho the occasion of difference, yet were brought into the Church for the improvement of piety.

45. However National Church may introduce such Ceremonies as may seem most proper to improve piety.

46. That which is in it self indifferent, ceases to be so, when established by Law.

47. But yet to indulge tender Consciences,

48. They shall not be obliged against their will to kneel at the Sacrament of the Lords Supper in the act of receiving.

49. None compelled to use the Cross in Baptism.

50. None compelled to bow at the name of Jesus.

51. Or to wear the Surplice.

of it as now it is, Our will and pleasure is, that none be punished or troubled for not using it, until it be reviewed and effectually reform'd as aforesaid.

Pag. 14, 15.

8. LASTLY, concerning Ceremonies, which have administered so much matter of difference and contention, and which have been introduced by the wisdom and authority of the Church for Edification, and the Improvement of Piety: we shall say no more, but that we have the more esteem of all and Reverence for many of them, by having been present in many of those Churches where they are most abolished, or discountenanced; and it cannot be doubted, but that, every National Church, with the approbation and consent of the Sovereign Power, may, and hath always introduced such particular Ceremonies, as in that conjuncture of time are thought most proper for Edification, and the necessary improvement of Piety, and devotion in the people, though the necessary practice thereof cannot be deduced from Scripture; and that which be-

Pag. 15.

fore was, and in it self is indifferent, ceaseth to be indifferent, after it is once established by Law: And therefore our present consideration and work is, to gratifie the private Conscience of those who are grieved with the use of some Ceremonies, by indulging to, and dispensing with their omitting those Ceremonies.

Pag. 16.

AND though we shall receive the Blessed Sacrament upon our knees, which in our Conscience is the most humble, the most devout, and the most agreeable posture for that holy duty, yet since some other men, upon reasons best, if not only known to themselves, choose rather to do it sitting or standing; none shall be denied the Sacrament of the Lord's Supper, though they do not use the gesture of kneeling in the act of receiving.

SO likewise, out of Compassion and compliance towards those who would forbear the Cross in Baptism, we are content that no man shall be compelled to use the same, or suffer for not doing it: But if any Parent desire to have his Child Christened according to the form used, and the Minister will not use the sign, it shall be lawful for that Parent to procure another Minister to do it: And if the proper Minister shall refuse to omit that Ceremony of the Cross, it shall be lawful for the Parent, who would not have his Child so baptised, to procure another Minister to do it, who will do it according to his desire.

Pag. 17.

NO man shall be compelled to bow at the Name of J. C. S. T. S. or suffer in any degree for not doing it, without reproaching those who out of their Devotion continue that Antient Ceremony of the Church.

FOR the use of the Surplice, we are contented that all men be left to their liberty to do, as they shall think fit without suffering in the least degree for wearing, or not wear-

wear.

ing it; provided that this liberty do not extend to our own Chappel, Cathedral, or Collegiate Churches, or to any Colledge in either of our Universities; but that the several Statutes and Customes for the use thereof in the said places, be there observed as formerly.

AND because some men, otherwise pious and learned, say, they cannot conform unto the subscription required by the Canon, nor take the Oath of Canonical Obedience; we are content, and it is our will and pleasure, (so they take the Oaths of Allegiance and Supremacy) that they shall receive Ordination, Institution, and Induction, and shall be permitted to exercise their function, and to enjoy the profits of their Livings, without the said subscription, or the Oath of Canonical Obedience: And moreover, that no persons in the Universities shall for the want of such subscription be hindered in their taking of their degrees; lastly, that none be judged to forfeit his Presentation or Benefice, or be deprived of it, upon the Stat. 13. Eliz. cap. 12. So he read and declare his assent to all the Articles of Religion, which only concern the Confession of the true Christian faith, and the Doctrine of the Sacraments comprised in the Book of Articles in the said Statute mentioned. In a word, we do again renew what we have formerly said in our declaration from Breda, pag. 3. for the liberty of tender Consciences, that no man shall be disquieted or called in question for differences of Opinion in matters of Religion, which do not disturb the Peace of the Kingdome.

THIS you see was declared and granted within a little time after his Majesty's arrival here, who said then that he would leave all decisions and determinations of this kind, if they shall be thought necessary for a perfect and entire Unity and Uniformity throughout the Nation, to the advice of a National Synod, which he promised should be duly called, after a little time, and a mutual Conversation between persons of different persuasions, hath mollified those distempers, abated those Harpnesses, and extinguished those jealousies, which for a while did then make men unfit for those Consultations: and, sayth he, upon such advice we shall use our best endeavour that such laws may be established, as may best provide for the peace of the Church and State.

TO conclude, and in this place to explain what we mentioned before, and said in our Letter to the House of Commons from Breda, that we hoped in due time, our self to propose some what for the propagation of the Protestant Religion, that will satisfie the world, that we have always made it both our care and our study, and have enough observed what is most like to bring disadvantage to it: we do conjure all our Loving Subjects to acquiesce in, and submit to this

Pag. 18. 19.

52. None shall be compelled to subscribe, or take the Oath of Canonical Obedience.
53. But shall exercise their function and enjoy their livings without it.
54. None, by not subscribing, hindered taking their degrees.
55. None to forfeit their benefice, &c. that will read and assent to all the Articles.
56. None shall be disturbed for differences of opinion in Religion, who disturb not the publick peace.
57. All decisions of this kind to be left to a National Synod.
58. The King conjures us all to submit to this his Declaration.

37. And to
strive to ad-
vance the Pro-
testant Religi-
on abroad, by
supporting the
Dignity of the
Reformed
Church at
home.

60. No wor-
der why the
King was so
zealous to Es-
tablish the
True Pro-
testant Religi-
on before Pen-
sion Dissen-
ters from it.

61. The King
Declares Li-
berty to Ten-
der Conscien-
ces.

this our Declaration concerning those differences which have so much disquieted the Nation at home, and given such offence to the Protestant Churches abroad, and brought such reproach upon the Protestant Religion in general, from the Enemies thereof; as if upon obscure notions of faith and fancy, it did admit the practice of Christian duties and obedience to be discountenanced and suspended, and introduce a Licence in opinions and manners to the prejudice of the Christian Faith. And let us all endeavour, and emulate each other in those endeavours, to countenance and advance the Protestant Religion abroad, which will be best done by supporting the dignity and Reverence due to the best reformed Protestant Church at home: and which being once freed from the Calumnies and reproaches it hath undergone from these late ill times, will be the best shelter for those abroad, which will by that countenance both be the better protected against their Enemies, and be the more easily induced to compose the differences among themselves, which give their Enemies more advantage against them.

NOW it must not be wondered at, that being so zealous as we are, faith our Royal Master again to us, (and by the grace of God shall ever be) for the maintenace of the True Protestant Religion, finding it so shaken (not to say overthrowen) as we did, we should give its Establishment the Precedency before Matters of Indulgence to Dissenters from it. For it is the great Wall and Bulwark of all the Reformed Churches abroad; by this they stand, are sheltered and defended, and therefore, as it were still the better to explain his meaning to us, he repeats with enlargement, saying, We have been zealous to settle the Uniformity of the Church of England, in Discipline, Ceremony and Government, and shall ever constantly maintain it.

*His Majesties Declaration to
all his loving Subjects, De-
cembr. 26. 1662. pag. 7.*

pag. 8.

AND whereas according to a former Declaration of the King from Bricks, 14 April 1660. in these words, viz. We do declare a Liberty to tender Consciences, and that no man shall be disquieted, or called in question for differences of Opinion in Matters of Religion, which do not disturb the Peace of the Kingdom; and that we shall be ready to consent to such an Act of Parliament as upon mature deliberation shall be offered to us for the full granting that Indulgence.

pag. 3.

SO faith he, as for what concerns the Penalties upon those who (living peaceably) do not conform thereunto (i. e. to the Act of Uniformity) through scruple and tenderness of misguided conscience, but modestly and without scandal perform their Devotions in their own way: we shall make

make it our special care, so far forth as in us lies, without inbading the freedom of Parliament to incline their

His Majesties Declaration to all his loving Subjects, Decemb. 26. 1662. Published by advice of his Privy Council. pag. 7. 8.

wisdom at this next approaching Sessions, to concur with us in the making some such Act for that purpose, as may enable us to exercise with a more universal satisfaction, (for it seems the King did before now re-

member this Part of his Declaration, and was solicitous for one; but he says just before that, That Parliament to which those promises were made in relation to an Act never thought fit to offer us any to that purpose.) I say to exercise with a more universal satisfaction, that power of dispensing which we conceive to be inherent in us: Nor can we doubt of their chearful cooperating with us in a thing wherein we do conceive our selves so far engaged, both in Honour, and in what we owe to the Peace of our Dominions; which we profess we can never think secure, whilst there shall be a colour left to the malicious and disaffected, to inflame the minds of so many Multitudes upon the Score of Conscience, with despair of ever obtaining any effect of our promises for their ease.

BUT the Parliament, though they did with great joy receive his Majesties Most Gracious Speech, wherein they were invited to consider this his above said Declaration, did thus humbly give their advice hereupon, 'That it was in no sort advisable that there be any Indulgence to such Persons who presume to Dissent from the Act of Uniformity, and the Religion Established; for these reasons:

'BECAUSE it is not a Promise in it self, but only a Gracious Declaration of your Majesties Intentions, to do what in you lay, and what a Parliament should advise your Majesty to do; and no such advice was ever given, or thought fit to be offered; nor could it be otherwise understood, because there were Laws of Uniformity then in Being, which could not be dispensed with but by Act of Parliament.

'THEY who do pretend a right to that supposed Promise, put the right into the hands of their Representatives, whom they chuse to serve for them in this Parliament, who have passed, and your Majesty consented unto the Act of Uniformity. If any shall presume to say, that a Right to the benefit of this Declaration doth still remain after this Act passed;

'IT tends to Dissolve the very Bonds of Government, and to suppose a disability in your Majesty, and the Houses of Parliament, to make a Law contrary to any part of your Majesties Declaration, though both Houses should advise your Majesty to it.

61. And Promises to try to incline the Parliament to consent to an Act of Indulgence for that purpose.

62. But the Parliament by no means did think it fit that such persons should have an Indulgence who would dissent from the Act of Uniformity. 63. For several reasons here shew'd.

‘WE have also considered the nature of the Indulgence proposed, with reference to those consequences, which must necessarily attend it.

‘IT will Establish Schism by a Law, and make the whole Government of the Church precarious, and the censures of it of no moment, or consideration at all.

‘IT will no way become the Gravity or Wisdom of a Parliament, to pass a Law at one Session for Uniformity, and at the next Session (the reasons of Uniformity continuing still the same) to pass another Law to frustrate, or weaken the execution of it.

‘IT will expose your Majesty to the restless Importunity of every Sect or Opinion, and of every single person alſo who shall presume to Dissent from the Church of *England*.

‘IT will be a Cause of increasing Sects and Sectaries, whose Numbers will weaken the True Protestant Profession so far, that it will at least be difficult for it to defend it self against them; and which is yet further considerable, those Numbers which, by being troublesome to the Government find they can arrive to an Indulgence, will, as their Numbers encrease, be yet more troublesome, that so at length they may arrive to a general Toleration, which your Majesty hath declared against; and in time, some prevalent Sect, will at last contend for an Establishment, which for ought can be foreseen, may end in Popery.

‘IT is a thing altogether without Precedent; and will take away all means of Convicting Recusants, and be inconsistent with the Method and Proceedings of the Lawes of *England*.

‘LASTLY, it is humbly conceived, that the Indulgence proposed, will be so far from tending to the Peace of the Kingdom, that it is rather likely to occasion great disturbance. And, on the contrary, the asserting of the Lawes, and the Religion Established, according to the Act of Uniformity, is the most probable means to produce a Setled Peace and Obedience throughout your Kingdom; because the variety of Professions in Religion, when openly indulged, doth directly distinguish Men into Parties, and withall gives them opportunity to count their Numbers; which considering the Animosities, that out of a Religious Pride, will be kept on foot by the several Factions, doth tend directly and inevitably to open disturbance; nor can your Majesty have any security that the Doctrine or Worship of the several Factions, which are all governed by a several Rule, shall be consistent with the Peace of your Kingdom.

THESE

These Reasons were too powerful for his Majesty not to be overcome by them, and therefore he yielded to their force and prevalency; and doubted not but in a little while, The Truly Religious, and the Peaceable, would likewise be brought over to a submissive Acquiescence, and a dutiful compliance with them; and that their minds would be better composed, and the Peace of the Church Established: And though he was verily perswaded, That 'the great Piety and Devotion, the 'Moderation, Wisdom, Charity and Hospitality of the Bishops 'would in a short time recover the Weak and the Missed to 'their Primitive Temper of a chearful Obedience and Submissi- 'on to Laws and Government; and so to be the best Neigh- 'bours, and the best Friends, and the best Subjects of the World; 'yet was he not also insensible, that 'the forwardness and pride 'of some might not be yet enough subdued; The Humours and 'Spirits of such Men being too rough and boisterous, and there- fore was willing that there should be 'prepared sharper Laws 'and Penalties, to contend with those Refractory Persons, and 'to break that stubbornness which would not bend to gentler 'Applications; and it is great reason, that they upon whom 'Clemency cannot prevail, should feel that severity they have 'provoked: but still 'the Execution of those sharp Laws de- 'pends upon the Wisdom of the King, who is the most discern- 'ing, generous and merciful Prince in the world, and of so 'excellent a Nature, and so tender a Conscience himself, that 'he hath the highest compassion for all Errours of that kind, (as 'before is said) But his constant zeal for the Church hath been visible throughout the whole course of his Reign: scarce can he admit a Speech to come from him, unless it hath in it some earnest request that his *Parliament* would take care of the *Pro- testant Religion*; That they would see to secure the *Church of Eng- land*; and to keep that up in all its just and Antient Rights.

65. These Reasons over- powered the King so, that He yielded to them, and He hoped that the Truly Religious and Peaceable would soon do so too.

66. And that by the Bishops Care and Ex- ample the Weak would be brought over to their Primitive Temper of O- bedience to Laws and Go- vernment.

67. That those who would not, must feel the weight of sharper Laws.

68. But yet the Execution of those Laws depended on the King who was merciful, and of a tender conscience himself.

69. His con- stant zeal the Church went above all things.

THIS Zeal of his for the Church, after the Dreadful Conflagra- tion of his great City of *London*, made the King so earnest with them soon after to get up some of their Churches Reedified, that so the Service of God in the publick Worship might be per- formed; and that we might there mourn for those our grievous sins which was the cause of Gods so heavy a judgment upon us; These are his words, "We do heartily recommend it to "the Charity and Magnanimity of all well-disposed Persons; "and we heartily pray unto Almighty God, that he would in- "fuse into the hearts of Men speedily to endeavour by degrees "to Reedifie some of those many Churches which in this La- "mentable Fire have been burnt down and defaced, that so "men may have those publick places of God's Worship to resort "to, to humble themselves together before him upon this his "heavy displeasure; and joyn in their Devotion for his future

70. How In- stant the King was to have Churches Re- built after the Fire of London, that some might have publick places to worship and give God in.

71. The King⁷¹ "mercy & blessing upon us ; & as soon as we shall be informed invites his "any readiness to begin such a good work ; we shall not only People to it "give our assistance and direction for the Model of it, and freeing by the promise "it from Buildings at so near a distance, but shall encourage it by not only of his "our own Bounty, and all other ways we shall be desired. Is not assistance and "this sufficiently expressive of his zeal for upholding the True direction, but "Religion? What, after this astonishing Judgment of Fire upon of his Bounty too. the *Metropolitan* City of this Kingdom, was the King's first care, ought to have been that of us all, to endeavour to have *God worshipp'd in his Sanctuary*; for this makes up the *Beauty of Holyness*, and declares our great desires for, what we all do at least outwardly profess to believe, the *Communion of Saints*.

72. His Majesty hath all along shew'd his care to preserve the Rights and Interests of the Church.

73. By the way, the Supreme Power in Ecclesiastical Matters, is not only inherent in the King, but is Recognized so by divers Acts of Parliament.

74. Therefore to quiet minds, invite Strangers to live here, and to encourage Trade ; He is now by himself, with the advice of his Privy Council resolv'd to declare.

75. That the Church shall be kept entire in its Doctrine Discipline and Government.

NOR did his Majesty rest here ; his zeal for the Church, was his zeal for the service of it ; and he was resolved that nothing justly belonging to it should be lost : Says He, *Our Care and Endeavours for the Preservation of the Rights and Interests of the Church, have been sufficiently manifested to the World, by the whole course of our Government, since our happy Restauration, and by the many, and frequent ways of Coercion that we have used for reducing all erring or dissenting persons, and for composing the unhappy differences in matters of Religion, which we found among our Subjects upon our Return ; but it being evident by the sad experience of twelve years, that there is very little fruit of all those forcible Courses ; we think our Self obliged to make use of that Supreme Power in Ecclesiastical Matters, which is not only inherent in us, but hath been declared and recognized to be so by several Statutes and Acts of Parliaments : and therefore we do now accordingly Issue this our Declaration, as well for the quieting the minds of our good Subjects in these Points, for inviting Strangers in this Conjunction, to come and live under us ; and for the better encouragement of all to a chearful following of their Trade and Callings, from whence we hope by the blessing of God, to have many good and happy advantages to our Government, as also for preventing for the future, the danger that might otherwise arise from private Meetings, and seditious Conventions.*

His Majesties Declaration to all his Loving Subjells, March, 15. 1671. Page 34.

AND In the first place we declare our express resolution, meaning and intention, to be, That the Church of England be preserved, and remain entire in its Doctrine, Discipline and Government, as now it stands Established by Law ; and that this be taken to be, as it is, the Basis, Rule,

Rule, and Standard of the general and publick worship of God; and that the Orthodox, Conformable Clergy do receive and enjoy the Revenues belonging thereunto; and that no person, though of a different Opinion and Perswasion shall be exempt from paying his Tythes, or other Dues whatsoever. And further we declare, that no person shall be capable of holding any Benefice, Living, or Ecclesiastical Dignity or Preferment of any kind in this our Kingdom of England, who is not exactly conformable.

6. Clergy to receive their just Revenues.

77. None exempt from paying Tythes

78. None capable of any Church Preferments, but

pag. 5. those that are exactly conformable.

79. He has a tender regard likewise of those that dissent from the Church, provided they will live peaceably and orderly.

BUT notwithstanding all this great Reverence to, and Care of the Church of *England*, yet you shall see what a tender regard his Majesty hath to those too that cannot come up to a thorough compliance with the Church; for his eyes are over all, and his thoughts and heart extend to all his Subjects, as long as they will keep themselves within the due bounds of an honest peaceableness, and an orderly subjection.

WE do in the next place, saith he, declare our will and pleasure to be, that the execution of all, and all manner of penal Laws in Matters Ecclesiastical, against whatsoever sort of Nonconformists or Recusants, be immediately suspended, and they are hereby suspended. And all Judges, Judges of Assize, and Gaol-delivery, Sheriffs, Justices of the Peace, Mayors, Bailiffs, and other Officers whatsoever, whether Ecclesiastical or Civil, are to take notice of it, and pay due Obedience thereunto.

80. All Penal Laws against all Nonconformists hereby suspended.

pag. 6.

AND that there may be no pretence for any of our Subjects to continue their illegal Meetings and Conventicles: we do declare that we shall from time to time allow a sufficient number of places as they shall be desired, in all parts of this our Kingdom, for the use of such as do not conform to the Church of England, to meet and assemble in, in order to their publick worship and devotion; which places shall be open and free to all persons.

81. A sufficient number of publick places to be allowed for Nonconformists to meet in

pag. 6.

BUT to prevent such disorders and inconveniences, as may happen by this our indulgence, if not duly regulated, and that they may be the better protected by the Civil Magistrate; Our express will and pleasure is, that none of our Subjects do presume to meet in any place, until such place be allowed, and the Teacher of that Congregation be approved by us.

82. But none to meet in any place until such place be allowed, and the Teacher approved of.

pag. 7.

AND

83. This allowance of places and approbation of Teachers to extend to all sorts of Non-conformists but the Papists.

AND lest any should apprehend that this Restriction should make our said allowance and approbation difficult to be obtained: We do further declare, that this our indulgence as to the allowance of the publick places of worship, and approbation of the Teachers, shall extend to all sorts of Nonconformists and Recusants, except the Recusants of the Roman Catholick Religion, &c. of which more anon in its due place.

pag. 7.

84. Now none must abuse this Liberty, by seditionously, or reflectingly preaching against the Established Church.

AND now what methinks every one should readily agree to, and be very careful punctually to observe this injunction with which his Majesty is pleased to conclude; saith He, If after this our Clemency and Indulgence, any of our Subjects shall presume to abuse this Liberty, and shall preach seditiously, or to the derogation of the Doctrine, Discipline, or Government of the Established Church, or shall mixt in places not allow'd by us: We do hereby give them warning, and declare, we will proceed against them with all imaginable severity; and we will let them see we can be as severe to punish such Offenders, when so justly provoked, as we are indulgent to truly tender Conscience.

85. House of Commons zealous for the Church.

BUT to return, where most the King's heart is set, I mean to the Church of England, you shall hear what he says to his House of Commons of it. Gentlemen, saith he, I hear you are zealous for the Church, and very solicitous, and even jealous that there is not expedition enough used in that Affair. I thank you for it, since I presume it proceeds from a good Root

His Speech to the House of Commons at the Banqueting House, March. 1661. pag. 7, 8.

86. The King suspected to be a Presbyterian.

of Piety and Devotion; but I must tell you, I have the worst luck in the world, if, after all the Reproaches of being a Papist, whilst I was abroad, I am suspected of being a Presbyterian now I am come home: I know you will not take it unkindly, if I tell you, that I am as zealous for the Church of England as any of you can be, and am enough acquainted with the Enemies of it, on all sides; that I am as much in love with the Book of Common Prayer as you can wish, and have prejudice enough to those who do not love it; who, I hope in time, will be better informed and change their minds; and you may be confident, I do as much desire to see an Uniformity settled, as any amongst you. I pray trust me in that Affair, I promise you to hasten the dispatch of it with all convenient speed; you may rely upon me in it.

87. The King as zealous for the Church, as any of his House of Commons, and as much in love with the Common Prayer Book.

88. Desires to see an Uniformity settled and they may rely upon it, that he will expedite it with all convenient speed.

I have transmitted the Book of Common Prayer with those Alterations and Additions, which have been presented to me by the Convocation, to the House of Peers, with my approbation, that the Act of Uniformity may relate to it; so that I presume it will be shortly dispatched there: and when we have done all we can, the well settling that Affair will require great prudence and discretion, and the absence of all passion and precipitation. You see how his Majesty promised, that he would give up all his endeavours to compose the unhappy differences in matters of Religion, and to restore the Languishing Church to Peace, Unity and Order: *Constantine* himself hardly spent so much of

89. It requires great prudence and discretion, no passion and precipitation.

Lord Chancellors Speech to both Houses of Parliament, on Saturday Decemb. 29 1660. *The Day of their Dissolution*, pag. 8.

his own time in private and publick conferences to that purpose; His Majesty in private Conferred with the Learned Men, and heard all that could be said upon several Opinions and Interests apart; and then in the Presence

90. How mightily his Majesty has laid out himself to restore the Church to peace, unity and order.

of both Parties, himself moderating in the Debates, (and less care and diligence, and authority would not have done the work.) And if after all this, his Majesty doth not reap the full Harvest he expected from those Condescensions; if some men by their Writing, and by their Preachings endeavour to continue the old Breaches, &c. I shall say no more, than that I hope their want of modesty and obedience will cause them to be disclaimed by all pious and peaceable men, who cannot but be well contented to see them reduced by Law, to the obedience they owe to Law

91. *Constantine* himself scarce spent so much time about it.

92. If after all some will keep up old Breaches, they must be reduced by Law to the obedience of the Law.

ON Tuesday, April 5. 1664. as if his Parliament were somewhat doubtful of it; The King when he came then to give his Royal Assent to two Bills, breaks out into these words to them, **I do assure you upon my word, and I pray believe me, That I have no other thoughts or designs in my heart, but to make you all happy in the support of the Religion and Laws Established.** pag. 4. The Late King lost his Life in the defence of the *Reformed Religion*; and his present Majesty (whom God Almighty long continue among us) hath manifested his affection to the Church of *England*, as by Law Established, in despite of all calumnies, and through extream difficulties, with the highest acts of Solemnity imaginable.

93. The King has no other thoughts or designs in his heart, but to support the Religion Established, and make us happy by it.

WHEN his Majesty met his both Houses of Parliament in 1671. how instant was he to have them take it into their consideration thoughts, how to settle Religion more to the quieting of his Peoples minds, and for the Establishment of Unity and Concord among them. Saith he, **one thing**

His Majesties Speech to both Houses, Monday 10 Feb. 1667. pag. 4.

94. And therefore reminds his Parliament that they would think of some course to beget a better union among his Protestant Subjects as being the best way to support the Government.

95. The Kings constant and unalterable zeal to maintain and defend the True Reformed Protestant Religion in Scotland.

96. That he will maintain and defend the antient Government of it, being most suitable to Monarchy.

97. Episcopal Government the most Primitive and Apostolick.

98. The King will defend the persons of the Archbishops, & Bishops, & all the Orthodox Clergy in their Functions.

99. Will not endure those numerous Conventicles that tend to Sedition and Schism.

100. The King of late hath set up some that were peaceable men, in vacant Churches, though they came not up to the Rules Established; They should therefore carry themselves worthy of that high favour.

more I hold my self obliged to recommend unto you at this present; which is, that you would seriously think of some course to beget a better union and compofure in the minds of my Protestant Subjects, in matters of Religion; whereby they may be induced, not only to submit quietly to the Government, but also chearfully give their assistance to the support of it.

WHEN the King sent his Grace the then Earl of *Lauderdale*, his Majesties High Commissioner for the Parliament of *Scotland*: You shall hear what he said to them concerning his Majesties Resolution to maintain the True Protestant Religion there; It

was by command from his Royal Master, to say in his Name at the opening of that his Parliament: And first, *said* he, I am to assure you of his Majesties constant and unalterable zeal for maintaining

Earl of Lauderdale's Speech to the Parliament of Scotland, Oct. 19. 1669. pag. 3. 4.

and defending the True Reformed Protestant Religion in this his Kingdom, for which he will constantly lay out his whole power and authority; as also for discouraging and punishing all Atheism and Prophanities, and all that is contrary to true Religion and Godliness. I am further particularly commanded to assure you, that with no less zeal and constancy he will maintain and defend the Antient Government by Arch-Bishops and Bishops as now it is happily settled as a sure Fence for the True Reformed Protestant Religion, a Government most suitable to Monarchy; and well may I call it Antient, for whoever will look into Antiquity, shall find Episcopal Government hath continued in the whole Catholick Church, both East and West, even from the most Primitive and Apostolick Times; and a little after in the said 4 pag. after he had just touched upon the sad Calamities and Confusions of the Late Times, he says farther, 'in his Majesties Name, and by his special Command, I do assure you, he will employ his utmost power in the maintenance of that Government, and will protect the persons of my Lords the Archbishops, and Bishops, and of the Loyal Orthodox, and Peaceable Clergy in the exercise of their Functions: he will not endure those numerous and unlawful Conventicles which tend to Sedition and Schism, which have been too frequent in some few Shires of this Kingdom: Good Laws have been made, and in prosecution of those Laws, the Lords of his Majesties Privy Council have shewn their care for suppressing those Seditious Assemblies; yea, and of late his Majesty has graciously indulged the planting of some who were esteemed peaceable men in vacant Churches (though they came not up to the Rules Established;) it will be expected that they walk worthy of so great a favour; but if after this removal of the very pretence of unlawful Conventicles any Factious

Faction People shall in contempt of his Majesties Laws, yea, and of his Indulgence also, seditiously assemble themselves under pretence of Religious Worship, his Majesty doth require his Parliament, and all in Authority under him, vigorously to suppress such Meetings, and to bring the pretended Preachers, and Ring-leaders of such unlawful Assemblies to condign and exemplary punishment.

AGAIN his Majesties Commissioners Speech to the Parliament of Scotland, that were met at Edinburgh, mentioning Religion, has these words, I need not repeat the assurances of his Majestie's constant and unalterable zeal, for maintaining and defending the true Reformed Protestant Religion in this his Kingdom, and that with no less zeal and constancy, he will maintain the Antient Government by Arch-Bishops, and Bishops, now Happily Restored and Established here; for, in all the exercises of his Royal Authority, he doth daily give full and undeniable testimonies thereof.

AT the opening of the first Session of this Parliament, I told you in his Majesties Name, that he would not endure those numerous and unlawful Conventicles, that tend to Sedition and Schism, which had been too frequent in some Shires of this Kingdom; and the King did then require you, and all in Authority under him, vigorously to suppress such Meetings; and to bring the most guilty to condign punishment. In prosecution of which, the Lords of the Privy Council have done their duty carefully, though not with that success which they desired: for his Majesty hath been informed that this Summer, divers Seditious and numerous Conventicles have been kept, even in the open fields which look liker endeavours to rendezvous for Rebellion, than any pretence of Religious Worship; and that in high contempt of his Majesties Authority, and of this Parliament, which they well-knew was so soon to Assemble. Yea, such hath been the Insolent Barbarity of that incorrigible sort of Non-Conformists, that in some places the Houses of Orthodox, and Peaceable Ministers have been Robb'd, their persons and Families wounded, and they threatned to be murther'd, if they stay at their Churches.

Ministers houses, wounded the Parsons, and threatned to kill them if they stay'd in their

THEREFORE His Majesty doth most seriously recommend it to your special care. by good Laws, and vigorous prosecution of them, to curb, punish and prevent those Seditious Conventicles; to cure the withdrawing of Protestants from their Paroch Churches, and the Ordinances

101. But if any factious people in contempt of his Majesties Laws shall afterwards Assemble; They must be brought to condign punishment.

102. The King is unalterable in his zeal to maintain the True Reformed Protestant Religion, and Government by Arch-Bishops and Bishops.

103. And will not endure those numerous Conventicles that tend to Sedition and Schism.

104. But will have them suppress'd, and the most guilty brought to punishment.

105. Field Conventicles look more like rendezvous for Rebellion than any thing for Religion.

106. Because it was in contempt of the Kings Authority, and of the Parliament, which they knew so soon would Assemble.

107. And some of those Non-conformists robb'd the Conformable Churches.

108. Therefore good reason why the King recommends them to make good Laws, and vigorously to prosecute them.

109. For this cannot be conscience, but design to perpetuate Faction and Schism.

there, which is the occasion of those Conventicles, and cannot be pretended for conscience, but must be esteemed only out of design, to perpetuate Faction and Schism, (seeing the Form of Worship here is the same which hath been since the Reformation) as also to punish Exemplarily those Barbarous Robberies and Assassinations, committed against honest and peaceable Ministers; and generally to provide what you shall think necessary for continuing the peace of the Kingdom. The Work will be easie, and I doubt not your care in it. The Kingdom generally is Loyal, Peaceable and Dutiful; it is but a small part of it which is tainted with such principles and practices.

110. The Kingdom generally is Loyal, Peaceable, and Dutiful.

AND again, further in the year 1672. His Majesty's High Commissioner for his Kingdom of Scotland, at the opening of that Session of Parliament, continues the same Language to them, and assures them his Majesty's Resolution is not in the least altered; saith he, 'I am particularly

111. The King's Resolution continues the same still for the Government of the Church by Archbishops, and Bishops, and for suppressing of Conventicles, preventing the growth of Schism, and securing the peace of the Church.

commanded to renew again to you the assurances of his Majesties most constant continuance in his unalterable resolutions, to maintain the True Reformed Protestant Religion, and the Government of this Church, by Arch-Bishops, and Bishops, whatever Seditious and Disaffected Persons may suggest to the contrary; and I am fully impowred to all such further Acts, as you shall judge convenient, for the quieting the minds of peaceable people, and for curbing and punishing Seditious Conventicles, for preventing the increase of Schism, and by all good means securing the Peace of the Church.

His Grace the Duke of Lauderdale's Speech, June 12. 1672. to the Parliament of Scotland, pag. 12.

BY this you may see, that his Majesty was not only resolved to settle *Episcopacy* in this his Kingdom, but his pious intentions were all along visible, firmly to Establish it throughout all his *Dominions*.

BUT to return to our selves here of *England*; when the *House of Commons* Presented the *Bill* to his Majesty, to Repeal that *Law*, which was made in 17 *Car.* whereby the *Bishops* were Excluded the *House*; how great was the *King's* joy, and thankfulness to them at the Receipt of it! You shall hear both their Speeches of this Matter.

AND first, to begin with the *Speaker's* when he Presented the *Bill*, saith he, 'Your Majesty's Royal Grandfather was often wont to say, *no Bishop, no King*; we found his words true, for after they were put out, the Feaver still encreasing

112. No Bishop, no King, found true in the late times of confusion.

Sir Edward Turner's Speech delivered on Tuesday July 30. 1661. at their Adjournment, pag. 4, 5.

'in another Fit ; The Temporal Lords followed, and then the
'King himself : nor did the humour rest there , but in the
'Round, The House of Commons was first Garbled, and then
'turn'd out of their doors.

'IT is no wonder when a Sword is put into a mad Man's
'hand, to see him cut off Limb by Limb, and then to kill him-
self.

'WHEN there is a great Breach of the Sea upon the low
'Grounds, by the violence of the Torrent, the Rivers of sweet
'Waters are often turn'd aside, and the Salt Waters make
'themselves a Channel ; but when the Breach is made up ,
'good Husbands drain their Lands again, and restore the An-
'tient Sewers.

'THANKS be to God the Floud is gone off the Face of this
'Island ; our Turtle Dove hath found good footing ; Your Ma-
'jesty is Happily Restored to the Government ; The Temporal
'Lords and Commons are restored to sit in Parliament, and
'shall the Church alone now suffer :

Magna Charta. *Sit Ecclesia Anglicana libera, & habeat libertates
suis illas.*

'IN order to this great work, the Commons have prepared
'a Bill to repeal that Law , was made in 17. Car. whereby the
'Bishops were excluded this House : These Noble Lords have
'all agreed ; and now we beg your Majesty will give it life ;
'speak but the word, Great Sir, and your Servants yet shall
'live.

112. A Bill brought by the Commons to Repeal the Act for exclusion of the Bishops from sitting in the House.

TO which his Majesty presently was pleased to return this
most gracious Answer ; I thank you with
all my heart, indeed as much as I can
do for any thing, for the Repeal of that
Act which excluded the Bishops from
sitting in Parliament : it was an unhappy Act in an un-
happy time , passed with many unhappy circumstances,
and attended with miserable events ; and therefore I
do again thank you for repealing it : You have thereby
restored Parliaments to their Primitive Institutions.

114. The great thanks the King gives them for the Repeal of that Act, as being an unhappy Act in an unhappy time.

115. It has restored Parliaments to their Primitive Institutions.

AND his Majesty was so greatly pleased with this Act of
Repeal, that he found it, as it were impossible for him to for-
bear coming to his House of Lords, even the very first day of
their meeting after the Adjournment ; and what was it for ?
you shall immediately know from his own words : I know
the Visit , saith he, I make you this day, is not ne-
cessary

16. How the King visits them the first day of their next Meeting to give them thanks again, and how he rejoices to see the Lords Spiritual and Temporal, & House of Commons met together, &c.

necessary, is not of course; yet if there were no more in it, it would not be strange, that I come to see what You and I have so long desired to see, The Lords Spiritual and Temporal, and the Commons of England met together to consult for the peace and safety of Church and State, by which Parliaments are restored to their Primitive Lustre and Integrity: I do heartily congratulate with you for this day.

The King's Speech to both Houses, on Wednesday Novemb. 20. 1661. pag. 1.

THIS surely was a signal evidence of his true love to the Church, his hearty joy to behold the great Supporters and Pillars of it, restored to their rightful Seats in Parliament. And this both the King and the Parliament knew was one ready way to restore to them their due honour and reverence from the People. If the Authority of the Church should not carefully be upheld, how quickly should we come to have no Church at all? and into what sad Calamities should we lapse by such an abandonment, which in some sense but little differs from a Persecution.

117. What would become of the Church if her Authority were dissolved?

LET us suppose that possible, which the piety and goodness of the King hath made next to impossible; says the Lord Keeper in his Speech to both Houses of Parliament, 'but let it be for once supposed, that the Church of England were forsaken, her Authority made insignificant, her Government precarious; suppose her disarmed of all those Laws by which she is guarded, denied all Aid from the Civil Magistrate, and that none were obliged to obey her commands, but those that have a mind to it; would not this turn a National Church into nothing else but a Tolerated Sect, or Party in the Nation? Would it not take away all appearance of Establishment from it? would it not drive the Church into the Wilderness again, where she should be sure to find her self encompassed with all sorts of Enemies, if at least she should find her self at all in the midst of so many Tolerations.?'

Lord Keepers Speech April, 13. 1675. pag. 12, 13.

THEREFORE is it not most fitting, that a strict Rule should be observed, and that we could have the Law to be that Rule, and not to leave every Man to be a Law and Rule unto himself?

118. His Majesties assurance, that he will preserve the True Reformed Protestant Religion, and the Church as now established.

WELL, then may the King say to his Parliament, (what he has said since in almost every one of his Speeches to them;)

I will conclude with this assurance to you, that I will preserve the True Reformed Protestant Religion, and the Church as it is now Established in this Kingdom; and in the whole course of my indulgence to Dissenters. I do not intend that it shall any ways prejudice the Church, but I will support its Rights, and it in its full power.

His Majesties Speech to both Houses, Feb. 5. 16672. pag. 4.

‘THE Church of *England*, and all good Protestants, (says the Lord Chancellor to this Speech of the *King*, in his own, pag. 12, 13.) have reason to rejoyce in such a *Head*, and such a *Defendour*. ‘His Majesty doth declare his care, and concerns for the Church, and will maintain them in all their *Rights* and ‘*Privileges*, equal, if not beyond any of his Predecessours; ‘He was born and bred up in it: It was that his Father died for; ‘We all know how great temptations and offers he resisted abroad, when he was in his lowest condition: and he thinks ‘it the honour of his Reign, that he hath been the *Restorer* of ‘the Church: ‘Tis that he will ever maintain, and hopes to ‘leave to posterity in greater *lustre*, and upon surer grounds than ‘our Ancestours ever saw it; but his Majesty is not convinced, That violent ways are the interest of Religion, or the Church.

AND after his Majestie’s conclusion of his Speech, let me conclude, nay, let us all conclude with blessing Idem. pag. 14. 15. God and the King. Let us bleſs God, that he hath given us such a King to be the *Repairer* of our Breaches both in Church and State. and the *Restorer* of our paths to dwell in.

LET us bleſs the King for taking away all our fears, and leaving no room for jealousies: for those assurances and promises he hath made us. Let us bleſs God and the King, that our Religion is safe; that the Church of *England* is the care of our Prince. what more hath a good *English* Man to ask, but that this King may long *Reign*.

WHEN He met his Parliament about eight months after: you shall see the King keeps close to the same Text, as being that which he can never find in his heart to forget; and therefore he may very well begin thus, I hope need not use many words to perswade you that I am steady in maintaining all the

King’s Speech to both Houses.
Monday, Octob. 27. 73.
pag. 4.

professions and promises I have made you concerning Religion: and I shall be very ready to give you fresh instances of my zeal for preferring the Established Religion and Laws, as often as any occasion shall require.

BY this you cannot but take notice, that, ‘as to Religion, Lord Chancellors Speech to the same, pag. 9. ‘His Majesties heart is with the hearts of ‘his people, perfectly with their hearts.

AND therefore, about three months after that, says the King again to his Parliament, If there be any thing else which you think wanting to secure Religion; there

King’s Speech January 7.
73. pag. 4.

115. The Church and all good Protestants have reason to rejoyce in this their Defendour.

120. Good reasons to induce his Majesty to it.

121. He hopes to bring it in to greater lustre than ever yet it has been

122. violent ways not conducing to it.

123. Let us then all bleſs God and the King.

124. That God hath given us such a King who makes the Church of *England* his great care.

125. Long therefore should we pray that this King may Reign.

126. The King steady to all his professions and promises.
127. Is ready to give fresh instances of it.

128. His Majesties heart, with those of his people.

129. If therefore any thing he wanting to secure Religion, all reasonable proposals shall be kindly received.

is nothing which you shall reasonably propose but I shall be ready to receive it. One would wonder with ones self what can be expected more from a Prince to be said, than such a hearty and generous Declaration as this. It is delivered with so obliging, and so satisfactory an Accent, that he whose affections are not raised by that discourse; he

130. He who cannot acquiesce in this assurance, will never be prevailed upon by any other expedient. who cannot acquiesce in the fulness of this assurance, he whose heart is not Established by it in such a belief as may entirely dispose him to the service of the Crown, will hardly be recovered to a better disposition by any other expedient. *Lord Keepers Speech to the same, pag. 7*

I S not this an ample demonstration of his willingness to repair the Hedge about our Vineyard, and to make it a Fence indeed against all those who are Enemies to the planting of it? Who would be glad to see it trodden down, or rooted up; and study how to sapp and undermine our very Foundations?

131. The King calls his Parliament to examine, and concur with him in the best expedients, for the Preservation of the Protestant Religion, and for securing the Establishment of it by a due execution of the Laws. *The Lord Keeper's Speech to both Houses, April 13. 1675. pag. 8.*

132. And will he persuade by them in all reasonable things. HE gives them leave to study and contrive their own assurance, and if they think they want any further security, if any thing hath escaped his Majesties care, who meditates nothing more than our preservation: you see they have free leave to make any reasonable proposition, and his gracious promise that he will receive it. *The Lord Keeper's Speech to both Houses, January 7. 73. pag. 10.*

133. This surely should satisfy all our wishes. THIS one would think were a satisfaction equal to all our wishes; and that there wanted no more to the improvement of this happiness, but the wisdom of the Parliament to use these advantages with a due moderation. *Id ibid.*

AND still his Majesty seems to be dissatisfied with himself, and that he has not yet done enough for the interest of Religion; no, he must be further solicitous and importunate; his chief design of Assembling his Parliament, is again to refresh their memories with it; and as he thinks it can never be too much in his thoughts, so likewise it can never be too often repeated by him.

134. The King's chief end in calling the Parliament to think what yet may be wanting to secure Religion.

THE principal end, saith he, of my calling you now, is to know what you think may be yet wanting to the security of Religion, and to give my self the sa-

His Majesties Speech April 13. 1675. pag. 3, 4.

satisfaction

satisfaction of having used the utmost of my endeavours to procure and settle a right and lasting understanding between us. I will leave nothing undone, that may shew the world my zeal to the Protestant Religion, as it is established in the Church of England, from which I will never depart.

AND may he not then very justly begin his next *Speech* to his *Parliament* after this manner, and say: I think I have given sufficient evidence to the world, that I have not been wanting on my part in my endeavours to procure the full satisfaction of all my Subjects, in the matters of both Religion and property. I have not only invited you to those considerations at our first meeting, but I have been careful through this whole Session, that no concern of my own should divert you from it.

WELL, the next *Speech* of his Majesty to them, is still to provide what they shall think fitting to make us all safe in our Religion. And particularly, saith he, I recommend to you, whatever may tend to the security of the Protestant Religion as it is now established in the Church of England.

'TO that you cannot but plainly take notice, that his Majesty hath so often recommended to his Parliament the Considerations of Religion, so very often desired them to assist him in his care and protection of it, that the defender of the Faith is become the Advocate for it too, and hath left all those without excuse who still remain under any kind of doubts or fear.

AGAIN does that noble and eloquent Lord thus say, speaking to both Houses of *Parliament*, in pag. 8. and 9.

'WOULD you raise the due estimation and reverence of the Church of *England* to its just height? Would you provide for the safety and establishment of it?

'ALL your Petitions of this kind will be grateful to the King, and you may with ease effect this, and much more which your great wisdoms will suggest to you.

WHEN the King met his *Parliament* after (as he himself is there pleas'd to call it) a long *Prorogation*, he still keeps up the

135. And will leave nothing undone to shew his Zeal for it.

136. The King not wanting in his endeavours to establish our Religion, and our property.

Kings Speech. June 9. 1675. pag. 3.

Wednes. Octo. 13. 1675. *The Kings Speech.* p. 4.

137. 'Tis his particular recommendation to his Parliament to secure the Protestant Religion.

Lord Keepers Speech to the same. p. 6.

138. The Defender of the Faith is the Advocate for it.

139. The King
still putting
Parliament in
mind to make
his people
happy. same language to them, as you have heard him speak all along. I am now resolv'd, saith he, to let the world see that it shall not be my fault, if they be not happy by your Consultations in Parliament.

The Kings Speech to both Houses, Feb. 15. 1679. pag. 1, and 2.

140. By securing the Protestant Religion to them. AND how shall the world see this? why, saith he, in the very next words, For I declare my self very plainly to you, that I come prepared to give you all the satisfaction and security in the great concerns of the Protestant Religion as it is established in the Church of England, that shall reasonably be asked, or can consist with Christian prudence.

TO be sure, his Majesty, when he said this, was sufficiently sensible of what the Lord Chancellor at the same time had in command to say, viz. that

141. For the Peace of the Church is harder to be preserved than that of the State. 'The Peace of the Church is harder to preserve than the peace of the State; for they who desire Innovations in the State, most commonly begin the attempt upon the Church.

Lord Chancellors Speech to the same. p. 6.

142. Hence it is so oft disturbed by two sorts of persons, by mistaken souls, and by malicious designing men. 'AND by this means it comes to pass, that the peace of the Church is so often disturbed, not only by these poor mistaken souls, who deserve to be pittied, but by malicious and designing men, who deserve to be punish'd. And while things continue in this State, it cannot be avoided but that the Laws which are necessary to restrain the malicious, must and will sometimes disquiet and wound those that are weak.

143. How Phanaticks no friends to the established Government. 'Yet the Phanaticks, Sectaries, and Nonconformists, as the Speaker of the Honourable House of Commons then said, as they differ in their shapes and species, accordingly are more or less dangerous; but in this they all agree, they are no friends to the established Government either in Church or State. And if the old Rule hold true, *Qui Ec-*

Sir Edward Turnors Speech Tuesday, May 14. 1664. pag. 9.

144. Therefore was the Bill against Conventicles. '*clix contradicit, non est pacificus*, we have great reason to prevent their growth, and to punish their practice. Therefore was the Bill then prepared against their frequenting of Conventicles, the Seed-plots and Nurseries of their Opinions, under pretence of Religious Worship.

'BUT yet by such Bill no man is hindered the use of his own Judgement, in the exercise of Religion, by himself or in his own

Sir Edward Turners Speech to the King, Monday, April 11. 1670. Upon the Parliaments adjournment. p. 5.

'own Family, or in the presence of
'four strangers; but because the peace
'of the Nation may be endangered by
'more populous meetings, contrary
'to the Liturgy and practice of the
'Church of England, therefore from a prudent prospect of such a
destructive inconvenience to the weal of the State, did the Parliament
prepare such a Cautionary prevention.

145. But by it none are hindered the use of their own Judgement in their families.

AND yet for all this their great care and wisdom, 'tis
'somewhat an unpleasant observation, to see how slow

Lord Keepers Speech to both Houses, April 13. 75. p. 11, 12.

'many inferiour Magistrates are in the
'discharge of this part of their duty,
'which refers to the safety of the
'Church against the Enemies on both
'sides of it, the Papists and the Dissenters. For this is that
'which opens men's mouths to object against the Laws them-
'selves: This is that which encourages offenders to dispute that
'Authority which they should obey, and to judge those Laws by
'which they ought to be judged. They have found a way to
'make, even Justice it self criminal, by giving it a hard name,
'and calling it persecution.

146. How slow the inferiour Officers are in this, to discharge their duty.

147. This encourages Offenders to dispute Authority, and to judge the Laws.

'IT is no doubt a duty which we owe to God and to our
'selves, to the present Age, and to posterity, to

Lord Chan. Speech Thursd. May 23. 1668. p. 13, 14.

'improve the opportunities God gives us of fen-
'cing our Vineyard, and making the hedge a-
'bout it as strong as we can. And therefore goes
the Lord Chancellor on, saying, The King hath commanded me to
'tell you (i. e. the Parliament) that he is ready to concur with
'you in any thing of this kind, which shall be found wanting,
'and which the Christian Prudence and Justice of a Parliament
'can propose as expedient.

148. It is the duty of us all to improve the opportunities God gives us to fence our Vineyard.

LET not any then give themselves up to complain of the dan-
ger of Religion, for fear lest they should, and that too justly too,
be thought to complain only for complaining sake. *id ibid.*

149. Let none complain of the dangers of Religion.

FOR what can possibly be said to satisfy any people, as to
the security of the Protestant Religion, than what the King said
to his Parliament, 'When he gave them all his most hearty
'thanks for the great and extraordinary care they had already
'taken, and still did continue to shew, for the safety and preser-
'vation of his Royal Person in these times of danger.

150. What more can be said to satisfy the people of the security of the Protestant Religion, than what the King hath said to his Parliament.

NOR saith he, do I think it enough to give you my
thanks only, but I hold my self obliged to let you see
withall, that I do as much study your preservation too,
as I can possibly; and that I am as ready to joyn with
you

151. Our own hearts can't with for more than what he is ready to do for us that way.

152. He would secure it to us for ever.

The Kings Speech to both Houses, No. 9. 78. P. 3, 4.

hearts can wish.

you in all the ways and means that may establish a firm security of the Protestant Religion, as your own

AND this not only during my time (of which I am sure you have no fear) but in all future ages, even to the end of the world.

HE proceeds in the next Speech to give them a further demonstration of his Zeal, and he saith, I meet you here with the most earnest desire that Man can have, to unite the minds of all my Subjects, both to me, and to one another, and I resolve it shall be your faults, if the success be not suitable to my desires: I have done many great things already in order to that end; as the Exclusion of the Popish

153. He has excluded the Popish Lords the House.

154. Com-manded his Brother to absent himself.

His Majesties Speech to both Houses, on Thursday, March 6. P. 3, 4.

the most malicious men room to say, I had not removed all causes which could be pretended to influence me towards Popish Councils.

Lords from their Seats in Parliament, &c. And above all, I have commanded my Brother to absent himself from me, because I would not leave

BESIDES that end of Union which I am at (and which I wish could be extended to Protestants abroad as well as at home) I purpose by this last step I have made to discern whether the Protestant Religion, and the peace of the Kingdome be as truly aim'd at by others, as they are really intended by me.

155. He will defend the Protestant Religion with his life.

FOR, as he afterwards brings it in, in the same Speech, pag. 7. saith he, I do give you this assurance, that I will with my life defend both the Protestant Religion, and the Laws of this Kingdome.

156. Sure then his Majesty wants no evidence of his Zeal for our Religion.

NOW with a very easie transposition of the Lord Chancellors own words in his Speech at the same time to both Houses of Parliament, pag. 10. I may with great truth say, that if his Majesty had wanted any evidence of his Zeal for our Religion, surely this testimony from his Enemies, who were about to sacrifice him for it, is sufficient to satisfy the whole World.

157. Not a purer Church than ours these 1500 years.

'For as there neither is, nor hath been these fifteen hundred years, a purer Church than ours, so 'tis for the sake of this poor Church alone that the State hath been so much disturbed. It is her truth and peace, her decency and order, which Our Enemies labour to undermine, and pursue with so restless a malice.

Id. Pag. 14.

W H E N

‘WHEN we consider the afflicted condition of the Protestants abroad, we may be sure that every calamity they suffer, is in some measure a weakning of the Protestant Interest, and looks as if it were intended to make way for a general extirpation.

158. What the Protestants abroad suffer is in some measure a weakning of the Protestant Interest.

HOW watchful therefore does it become us all to be, that the same evil Spirit and temper does not get too much ground among us here at home? how ought we all to use our utmost vigilance and activity, care and prudence, to prevent those disturbances, which the restless spirits of ill and unquiet men will be always contriving?

159. Let us watch that no ill men do us harm at home.

‘THERE are so many things to do, and so little time to do them in, that there ought not to be one minute lost.

160. No time to be lost.

Id. p. 16.

AND therefore the King makes it his constant care to do every thing that may preserve Our Religion, and secure it for the future in all events; and he there saith, he hopes the several particulars he hath commanded my Lord Chancellour to mention, will be an evidence that in all things that concern the publick security, he shall not follow Our Zeal, but lead it.

161. The Kings constant care to do all things to preserve our Religion, and to secure it for the future.

Kings Speech to both Houses, Wednesday, April 30. 1679. p. 4.

‘TH A T Royal care which his Majesty hath taken for the general quiet and satisfaction of all his Subjects, is now more evident by this new and fresh instance of it.

HIS Majesty hath considered with himself, that ’tis not enough that your Religion and Liberty is secure during his own reign, but he thinks he owes it to his people to do all that in him lies, that these blessings may be transmitted to your posterity, and so well secured to them, that no succession in after ages may be able to work the least alteration.

Lord Chancellors Speech to the same, pag. 5.

AND what he there had in command to say to that Parliament, I shall refer you to the Speech it self, it being too tedious here to insert it all, but shall conclude this with my Lords own words, pag. 7.

‘THUS watchful is the King for all your safeties, and if he could think of any thing else that you do either want or wish to make you happy, he would make it his business to effect it for you, and therefore we may tell those who still contrive the ruine of the Church, the best, and the best reformed Church

Of the Protestant Religion.

162. And therefore surely God would never have done so much for our Reformed Church as he hath, unless it were a Church very acceptable to him, and which shall continue for ever.

in the Christian world; reformed by that Authority, and with those circumstances as a Reformation ought to be made, that God would not so miraculously have snatched this Church as a brand out of the fire; would not have raised it from the grave, after he had suffered it to be buried so many years, by the boisterous hands of prophane and sacrilegious persons, under its own rubbidge, to expose it again to the same rapine, reproach, and Impiety: That Church which delights its self in being called Catholick, was never so near expiration, never had such a Resurrection; that such a small pittance of Meal and Oyl, should be sufficient to preserve and nourish the poor Widow and her family so long, is very little more miraculous, than that such a number of pious, learned, & very aged Bishops should so many years be preserved, in such wonderful straits and oppressions, until they should plentifully provide for their own succession: that after such a deep deluge of sacrilege, prophane, and impiety, had covered, and to common understanding swallowed it up; that That Church should again appear above the waters, God be again served in that Church and served as he ought to be; and that there should be still some revenue left to support and encourage those who serve him; nay, that many of those who seemed to thirst after that revenue till they had possesst it, should conscientiously restore what they had taken away, and become good Sons, and willing Tenants to that Church they had so lately spoil'd, may make us all piously believe, that God Almighty would not have been at the expence and charge of such a Miracle, so manifested himself to us in such a deliverance, but in the behalf of a Church very acceptable to him, and which shall continue to the end of the world, and against which the gates of hell shall not be able to prevail.

*Lord Chancellours Speech
Dec: 29. 1660. p. 20, 21*

The End of the first Chapter, concerning Religion.

CHAP.

C H A P. II.

Of Popery.

BUT notwithstanding his Majesties unquestionable affection and zeal for the True Protestant Religion manifested in his constant profession and practise against all temptations what-

The Parliament Petition to the King concerning Romish Priests and Jesuites, 1663, pag. 3, 4.

soever; yet many of his Subjects generally are much affected with jealousy and apprehension, that the Popish Religion may much encrease in this Kingdom; (which yet his Majesty hath most piously desired may be prevented) and so the Peace both in Church and State may be insensibly disturbed to the great danger of both;

WHICH was the reason of both the Houses of Parliaments Humble Suit to the King, That he would be pleased to issue out his Proclamation to command all Jesuites and Popish Priests, &c. to depart this Kingdom by a day, under the penalties of the Laws to be inflicted on them; but saith his Majesty to them presently, in his Speech at the reception of that Petition, pag. 5.

It may be the general jealousy of the Nation hath made this Address necessary; and indeed, I believe nothing hath contributed more to that jealousy, than my own confidence that it was impossible there should be any such jealousy, and the effects of that confidence; (but saith he in the next words) I shall give you satisfaction, and then I am sure you will easily satisfy and compose the minds of the Nation.

AND in his Answer to this Representation and Petition, he April 1. 1663. pag. 7. 8. saith, having seriously considered it, and having made some reflections upon himself and his own actions; he is not a little troubled, that his Lenity and Condescensions towards many of the Popish Perswasion (which were but natural effects of his generosities, and good nature, &c.) have been made so ill use of, and so ill deserved, that the Resort of Jesuites and Priests into this Kingdom hath been thereby increased, with which his Majesty is, and hath long been highly offended; and therefore his Majesty readily concurs with the Advice of his Two Houses of Parli-

ment,

1 But yet notwithstanding the People are mighty jealous of Popery

2. Because of the Resort of so many Jesuites and Popish Priests.

3. Therefore the Parliament desire the King to issue out his Proclamation for their departure.

4. His Majesties present answer to them.

5. Afterwards his more deliberate return

Of Popery.

6. That he readily concurs with the advice of his Parliament to grant a Proclamation, and that to be more effectual than any of that kind have ever been.

7. For nothing is greater than his zeal for the Protestant Religion and to hinder the Growth of Popery.

8. That being the best way to Establish the Peace, &c. of all his Kingdoms.

9. The Malicious Scandal of his being more favourable to Papists than other Dissenters.

10. A Repetition of the same detestable Arts of the late Rebellious Times.

11. And therefore we should all be prepared against such poison.

ment, and hath given order for the preparing and issuing out such a Proclamation as is desired: and his Majesty will take farther care that the same shall be effectual, at least to a greater degree than any Proclamation of this kind hath ever been.

AND his Majesty further declares and assures both his Houses of Parliament, and all his Loving Subjects of all his Dominions; that as his affection and zeal for the Protestant Religion, and the Church of England hath not been concealed, or untaken notice of in the world; so he is not, nor will ever be so solicitous for the settling his own Revenue, or providing any other expedients for the Peace and Tranquillity of the Kingdom; as for the advancement and improvement of the Religion Established; and for the using and applying all proper and effectual remedies to hinder the Growth of Popery, both which he doth in truth look upon as the best expedient to Establish the Peace and Prosperity of all his Kingdoms.

AND when it was as artificially, as the King himself truly phrases it, as maliciously divulged throughout the whole Kingdom: "That at the same time we

"deny a fitting liberty to those other
"Sects of our Subjects, whose consci-

"ences will not allow them to conform
"to the Religion Established by Law:

"We are highly indulgent to Papists, not only in exempting
"them from the penalties of the Law, but even to such a degree of countenance and encouragement, as may even endanger the Protestant Religion.

*His Majesties Declaration
to all his Loving Subjects,
December 26. 1662.
pag. 3.*

As to that most pernicious and injurious scandal, so artificially spread & sowed, of our favour to Papists, saith the King, as it is but a repetition of the same detestable arts, by which all the late calamities have been brought up-

*The same Declaration,
pag. 9, 10, 11, 12.*

on this Kingdom, in the time of our Royal Father of Blessed Memory, who (though the most pious and zealous Protestant that ever Reign'd in this Nation, could never wash off the stains cast upon him by that malice, but by his Martyrdom; We conceive our Subjects should be sufficiently prepared against that poison by memory of those disasters; especially, since nothing is more evident, than that the wicked Authors of this scandal are such as seek to involve all good Protestants under the odious name of Papists, or Popishly affected: yet we cannot but say upon this occasion, that our Education and course of Life
in

in the True Protestant Religion, hath been such, and our constancy in the Profession of it so eminent in our most desperate condition abroad among Roman Catholick Princes; when as the appearance of receding from it had been the likeliest way in all humane forecast, to have procured us the most powerful assistances of our Re-establishment, that

Should any of our Subjects give but the least admission of that scandal into

their beliefs, we should look upon it as the most impardonable offence that they can be guilty of towards us. 'Tis true, that as we shall always according to justice retain, so we think it may become us to avow to the world a due

sense we have of the greatest part of our Roman Catholicks of this Kingdom, having deserved well from our Royal father of blessed Memory, and from us, and even from the Protestant Religion it self, in adhering to us with their Lives and fortunes for the maintainance of our Crown in the Religion Established against those who under the name of zealous Protestants, employed both fire and sword to overthrow them both. We shall with as much freedom profess unto the world, that it is not

in our intention to exclude our Roman Catholick Subjects, who have so demeaned themselves, from all share in the benefit of such an Act, (viz. the Act of Indemnity) as in pursuance of our promises, the wisdom of our Parliament shall think fit to offer unto us for the ease of tender Consciences. It might appear no less than injustice, that those who deserved well, and continued to do so, should be denied some part of that mercy, which we

have obliged our Self to afford to ten times the number of such who have not done so. Besides, such are the Capital Laws in force against them, as though justified in their bigour by the times in which they were made: we profess it would be grievous unto us to consent to the execution of them, by putting any of our Subjects to death for

their Opinions in matters of Religion only: but at the same time, that we declare our little liking of those Sanguinary Ones, and our Gracious Intentions already expressed to such of our Roman Catholick Subjects, as shall live peaceably, modestly, and without scandal: we would have them all know, that if for doing what their Duties & Loyalties obliged them to, or from our acknowledgment of their well-deserving, they shall have the presumption to hope for a Toleration of their Profession, or a taking away either those marks of distinction, or of our displeasure, which in a well-governed Kingdom ought always to be set upon Dissenters from the Religion of the State, or to obtain the least remission in the strictness of those Laws,

13. Yet the Education of the King in the Protestant Religion hath been such that should any but believe this Scandal, it would be a most impardonable offence.

14. 'Tis true the Roman Catholicks d d here to the King his Father with their Lives and Fortunes, against those who employed both against him.

15. Therefore ought not to be excluded from all share in the benefit of the Act of Indemnity who have demeaned themselves well.

16. For that would seem unjust.

17. It is grievous to put any to death for their Opinions in matters of Religion only.

18. Yet let them all know if they hope for Toleration of their Profession &c. or that Priests shall appear and avow themselves to the scandal of good Protestants, and of the Laws we will be severe

Of Popery.

which either are, or shall be made to hinder the spreading of their Doctrine, to the prejudice of the True Protestant Religion; or that upon our expressing (according to Christian Charity) our dislike of Bloodshed for Religion only; Priests shall take the boldness to appear, and abow themselves to the offence and scandal of good Protestants, and of the Laws in force against them: They shall quickly find we know as well to be severe, when wisdom requires, as indulgent when charity and sense of Merit challenge it from us.

19. This is to arm the good Subjects minds against the practices of our ill ones.
20. That those who foment such suggestions, are the most dangerous Enemies of the Crown and the peace of the Nation.

With this we have thought fit to arm our good Subjects minds against the practices of our ill ones, by a True Knowledge of our own, of which now rightly perswaded, we make no question, but that whatsoever they be from whom they can derive the spreading or fomenting of any of those wicked suggestions, they will look upon them with detestation as the most dangerous Enemies of our Crown, and of the Peace and Happiness of the Nation.

I thought it could not be too tedious either for me to Recite, or for you to hear thus much of his Majesties Declaration upon this Head, because he has in it so clearly & fully delivered himself, as one would think it should be to the general, if I may not say, Eternal satisfaction of all his loving and dutiful Subjects.

21. What can be higher said than this?

IS it not a superlative expression for the King to say of those that give out that most pernicious, as well as malicious scandal of his favour to Papists, that he looks on it as the most unpardonable offence that any can be guilty of towards him? and that those wicked Aspersers by all his good and Loyal People will (as they deservedly ought to) be looked upon as the most dangerous Enemies both to his Crown, and the Peace and Welfare of the Kingdom?

22. Never any Prince hath given more convincing proofs to the contrary, of his favouring Papists.

AND whereas still some men would fain possess the people, that his Majesty is a Favourer of Popery, though never any Prince in *Christendom* hath given more convincing and irrefragable proofs of the contrary; let them take heed and consider, that by such aspersion they run the hazard of a Praemunire upon the Act for the safety of the King's Person, in scandalizing his Majesty for a Favourer of Popery.

23. Where mens humours are too rough for soft indulgence; that Laws must be made to break their Stubbornness.

NOW where the humours and spirits of men are too rough and boisterous for the soft remedies of signal indulgence and condescensions of suspension of the rigour of former Laws; there must be prepared sharper Laws and penalties to contend with those refractory persons; and to break that stubbornness which will not bend to gentler applications: and it is great reason, that they upon whom Clemency cannot prevail, should feel that severity they have provoked.

*Lord Chancellor's Speech
to both Houses, May 19.
1662. pag. 16.*

I pray hear what the Speaker of the House of Commons could say in his Address to the King, from the whole House, they being there present: Above all, faith he, we can never enough remember, to the Honour of Your Majesties Piety, and our own unspeakable comfort, those solemn and most inderaring invitations of us Your Majesties Subjects, to prepare Laws to be presented to Your Majesty, against the growth and increase of Popery, and withal to provide more Laws against Licentiousness and Impiety, at the same time declaring Your own resolution for maintaining the Act of Uniformity.

24. The Speaker of the House of Commons acknowledges His Majesties most solemn invitations of them to make Laws against the growth of Popery.

And when, a little after, both the Lords and Commons Petitioned His Majesty, by his Proclamation to command all Romish Priests and Jesuits, &c. to depart this Kingdom by a day; at the reception of the Petition, His Majesty thus begins his Speech to them. My Lords and Gentlemen,

You do not expect that I should give you an Answer presently to your petition, yet I will tell you, that I will speedily send you an Answer, which I am confident will be to your satisfaction: and was it not so, think ye, when he, in his Gracious Answer, on the 1st. of April, 1663. told them, that he did readily concur with their advice, and that he had given order for such a Proclamation as they desired; which you may see more at large a little before?

This made the Speaker of the House of Commons, no doubt so sensible, that he could not be kept off from a fresh mention of it, when he spake to his Majesty, although it was almost four years afterwards.

Saith he, We have been allarm'd from all parts of the Kingdom by the insolencies of Popish Priests and Jesuits, who by their great numbers, and bold writings declare to all the

Sir Edward Turner's Speech to the King Fryday, January 13. 1666. pag. 3.

world, they are in expectation of a plentiful harvest here in England: But your Majesty by your gracious Answer to the desire of both your Houses, your command, for all Officers and Souldiers in your Majesties pay to take the Oathes of Allegiance and Supremacy, and your Proclamation for the departure of Priests and Jesuits out of this Nation, have in a great measure secured us against those fears.

25. His Majesty commands all his Officers and Souldiers to take the Oathes of Allegiance and Supremacy: and Priests and Jesuits to depart by a day which much secures us against fears, &c

WHEN his Majesty was pleased to declare his indulgence as to the allowance of publick places of worship, and approbation of the Teachers, he said, it should extend to all sorts of Nonconformists and Recusants, except the Recusants of the Roman Catholick Religion, to whom we shall in no wise allow publick places of worship, but only indulge them their share in the common exemption from the execution of the penal Laws, and

26. If the King allowed Publick places of Worship to all Nonconformists but the Papists.

27. They only to have their share in the common exemption from the execution of penal laws

Of Popery.

the exercise of their worship in their private houses only.

In the *King's* Speech to both Houses of *Parliament*, on Wednesday, February 5. 1672. He tells them, how he had been forced to a most important and necessary war, and that some few daies, (saith he) before I declared the war, I put forth my Declaration (that which is mentioned just above) for indulgence to Dissenters, and have hitherto found a good effect of it, by securing peace at home, when I had war abroad. There is one part in it that hath been subject to misconstruction, which is that concerning the *D. A. P. I. S. T. S.*; as if more liberty were granted them, than to the other Recusants; when it is plain there is less: for the others have Publick Places allowed them, and I never intended that they should have any, but only have the freedom of their Religion in their own Houses, without any concurrence of others. And I could not grant them less than this, when I had extended so much more grace to others; and in the whole course of this Indulgence, I do not intend that it shall any way prejudice the Church; but I will support its Rights, and it in its full power.

28. They only to have the freedom of their Religion in their own houses, without the concurrence of others.

29. And this no way to prejudice the Church.

WHEN he made his Speech to the *Parliament* at their *Prorogation*, he saith to them, In the mean while I will not be wanting to let all my Subjects see, that no

30. When he prorogued his *Parliament* he said, No Care shall be taken to suppress Popery: do you as much in your own Countries.

care can be greater than my own, in the effectual Suppressing of Popery; and it shall be your fault, if in your several Countries the Laws be not effectually executed against the growth of it.

The Kings Speech,
Nov 4. 1673. p. 4

31. And when he met them again, he had done what he could to extinguish the fears of Popery.

32. Therefore no reasonable scruple can be made by any good man

A Year and a half after he comes again to them, and then he plainly acknowledges, that as he had before given them a strong assurance of his care, so now he has *de facto* made it good to them: saith he, I have done as much as on my part was possible to extinguish the fears and Jealousies of Popery, and will leave nothing undone that may

show the world my Zeal to the Protestant Religion, as it is established in the Church of England, from which I will never depart.

The Kings Speech
April 1675. p. 8.
4. and 5.

SO That you see, His Majesty hath so fully vindicated himself from that Calumny, concerning the Papists, that no reasonable scruple can be made by any good man, saith my Lord Chancellor, in his Speech to both the Houses on the 5 Feb. 1672.

33. All the laws are awakened against them.

‘He hath awakened all the Laws against the Papists, there is not one Statute extant in all the Volume of our Laws but His Majesty hath now put it in a way of taking its full course against them. The Laws against the Papists are edged, and the execution of them, quickened by new rewards proposed to the Informers. This was so necessary to be inserted here, that I could not forbear repeating it again; although I have before mentioned it in another place: but to proceed;

The Lord Keep. Sp.
April 13. 75. p. 9
and 10.

HIS Majesty having on *February* the Third, 1674, been pleased to Command an *Order* made then in *Council* to be forthwith published, that was for the execution of the *Laws* against Popish Recusants, &c. he did likewise on the 12th day of the said *February*, publish a *Declaration* for enforcing that *Order*, and therein saith, *More particularly we Require and Command*, that the *Convictions* of Popish Recusants be every where encouraged, quickened, and made effectual; and that all *Convicted* into the *Exchequer*; and that *speedy process* do issue upon all such *Convictions* as are or shall be certified; and that care be taken that no persons of *Quality*, who shall be suspected to be Popish Recusants, be omitted to be presented; and that no delay be used, nor any practice suffered, which may hinder or obstruct the completing of such *Convictions* as are now pressing. And we do strictly Charge and Command, that no *Mas* be said in any part of this Kingdom, the *Chappels* of our dearest Consort the *Queen*, and the *Chappels* of *Foreign Ministers* only excepted: And to prevent all extraordinary resort to those *Chappels*, by such who are not menial servants to the *Queen*, or to *Foreign Ministers*, we declare that every such offender shall incur the forfeiture of one hundred Marks, provided by the *Statute* made in the twenty third year of *Queen Elizabeth*; whereof one third part shall be given to the *Informers* for his further reward and encouragement. And we require all *Officers and Ministers of Justice*, to cause diligent search to be made, in all other places where they shall hear, or suspect, that *Mas* is said, and to cause all Offenders in this kind to be apprehended, and proceeded with according to *Law*. And we forewarn all our Subjects, that they presume not to send any person to be educated abroad in any *Popish Colledge* or *Seminary*; and we command all *Parents*, or *Guardians* of any *Person* or *Persons*, now remaining in any such *Colledge* or *Seminary*, that they cause the said *Person* or *Persons* speedily to return home, as they will answer the contrary at their peril. Moreover, we require all *Persons* born within any of our *Dominions*, and out of *Prison*, who have taken *Orders* by any *Authority* derived from the *Church* or *See* of *Rome* (except *Dr. John Huddleston*) to depart the Kingdom before the twenty fifth day of *March* next, according to the tenor of our late *Proclamation*; and also to depart the *Court* within the fourteen days appointed by our late *Order* in *Council*. And we forbid all *Papists*, or reputed *Papists*, to come into our *Palace* at *Whitehal*, or *St. James's*, or into any other place where our *Court* shall be, contrary to our late *Prohibition*, upon pain of *Imprisonment* in the *Tower*, if he be a *Peer* of the *Realm*, or in some other *Prison*, if he be of lesser *Quality*.

34. The King commands the Convictions of Popish Recusants to be every where encouraged, &c.
35. And speedy process to issue thereupon.

36. None should be omitted to be presented.

37. No Mas to be said in this Kingdom, only the Queens and Foreign Ministers Chapels excepted.

38. Whoever, not Menial Servants, resort to them, shall forfeit 100 Marks.

39. All suspected places are to be searched by the Justices, &c. and where found, all Offenders to be apprehended, &c.

40. None to be brought up in Popish Colledges abroad; and where any are there, speedily to return home.

41. And all born here in any of these Dominions, that have taken Orders by any Authority from Rome, to depart the Kingdom.

42. And no Papist, nor reputed Papist, to come to Court, upon pain of Imprisonment.

SO that you see, 'if the Conviction of all Recusants, & bringing them under the penal Laws, can suppress Popery: If without staying for the Forms of the Law in points of Conviction, the present forbidding all Papists or reputed Papists to come to Court, & the extending this Prohibition to his Royal Palace, be enough to discountenance them; L THEN

Lord Keepers Speech to both Houses, Jan. 7. 1674. pag. 8, & 9.

43. So that surely now scarce any thing is wanting, either for satisfaction or security.

' THEN surely His Majesty hath reason to believe, that scarce any thing is wanting, which can lawfully be done, or modestly be wisht, either for your satisfaction or your security.

INDEED I cannot but think, and confess, that we have good cause to be solicitous after such security: for they are persons whose Doctrines teach them to *study how to sap and undermine our very Foundations*, as I could at large prove, were it not improper to my present business and design.

44. A stale Project to undermine the Government, by accusing it of endeavouring to bring in Popery.

BUT further, ' It hath been so stale a Project to Undermine the Government, by accusing it of endeavouring to introduce Popery and Tyranny, that a man would wonder to see it taken up again.

Chancellors Speech to both Houses, 23 May, 1678. pag. 12, 13, 14.

45. Our Religion and Liberty ne'r lost, till made a handle and pretence for Sedition.

' HAVE we forgotten that Religion & Liberty were never truly lost, till they were made a handle and pretence for Sedition? Are we so ill Historians, as not to remember when Prelacy was called Popery, and Monarchy Tyranny? When the property of Nobility and Gentry was held to be destructive of Liberty, and that it was a dangerous thing for Men to have any sence of their Duty and Allegiance?

46. Therefore the same Artifices must not prevail now.

' DO we know all this, and suffer men without doors to hope by our Divisions to arrive at the same times again? Can we endure to see men break the Act of Oblivion every day, by reviving the memory of forgotten Crimes in new practices?

47. It is wisdom in this respect to fear and to be jealous.

' IF Fears and Jealousies can ever become wise and good men, it is only then when there is danger of a relapse. No caution can be too great against the Returns of that fatal Distemper from which we have been so lately recovered, especially when some symptoms of it begin again to appear in printed Libels, and in several parts of the Nation.

48. But not to doubt the continuance of the Protestant Religion, since we have so many Laws to guard it.

' IT might perhaps be worth our while to consider, whether we do not bring some kind of Scandal upon the Protestant Religion, when we seem so far to distrust the truth and power of it, that after so many Laws that have been past to guard it, after all the Miraculous Deliverances from the Attempts which have been made against it, we should still be afraid of its continuance.

49. 'Tis our duty to improve all opportunities to fence our Vineyard.

' IT is no doubt a duty which we owe to God, and to our selves, to the present Age, and to Posterity, to improve the opportunities God gives us of fencing our Vineyard, and making the Hedge about as strong as we can. And the King hath commanded me to tell you, that he is ready to concur with us in any thing of this kind, which shall be found wanting, and which the Christian prudence and Justice of a Parliament can propose as expedient.

50. The King ready to concur in any thing which yet is wanting for our Security.

' HATH not the late Act made it impossible, absolutely impossible, for the most concealed Papist that is, to get into any kind of Employment? and did ever any Law since the Reformation, give us so great a security as this?

51. No Papist can get into any Employment.

THE October after, the King comes himself to his Parliament, and there saith to them, I now intend to acquaint You, (as I shall always do with any thing that concerns me) that I have been informed of a Designe against my Person, by the JESUITES, of which I shall forbear any Opinion, lest I may seem to say too much or too little; but I will leave the matter to the Law, and in the mean time will take as much care as I can to prevent all manner of practices by that sort of Men, and of others too, who have been tampering in a high degree with Forreigners, and contriving how to introduce Popery amongst us.

King's Speech on Munday
21th Oct. 1678. p. 4, 5.

by that sort of Men, and of others too, who have been tampering in a high degree with Forreigners, and contriving how to introduce Popery amongst us.

'NOW that the Fears of Popery may not too much disturb you, be pleased to consider, that you have one Security more; since that which was always the Interest of his Majesty's Honour and Conscience, is now become the interest of his Person too, to protect the Protestant Religion, and to prevent the swarming of Seminary Priests: For his Majesty hath

Lord Chancellors Speech
to the same, p. 13 & 14.

told you, that he hath lately received Information of Designs against his own Life by the Jesuites. And though he doth in no sort prejudge the Persons accused, yet the strict enquiry into this matter hath been a means to discover so many other unwarrantable practices of theirs, that his Majesty hath reason to look to them.

'NOR are these kinde of men the onely Factors for Rome; but there are found among the Laity also some who have made themselves Agitators to promote the Interests of a Forreign Religion, who meddle with matters of State and Parliament, and carry on their designs by a most dangerous Correspondency with Forreign Nations.

'WHAT kinde of Process the Proof will bear, and to how high a degree the Extent and Nature of these Crimes will rise, is under consideration, and will be fully left to the course of Law.

'ALAS, it is the professed and avowed principle of these sort of men, not to distinguish between the King and another man; nay, to kill him sooner than any other man; and yet the King's Mercy hath been no less obstinate, than their Malice and Wickedness; few persons have suffered, and he hath restrained

This was spoken by the Lord Chancellor, May 8. 1661. of those Traitors that went arm'd through the City; but it may justly be applied to these of this damnable Popish Plot.

'the Law from being severe to many, who at the same time continue their Guilt, and undervalue his Compassion: There hath not been a Week since the first breaking out of this Jesuitical Plot, in which there have not been fresh Combinations and Conspiracies formed against his Person, and against the Peace of the Kingdom: And yet upon all these Alarms, and the interception

52. About the Kings acquainting the Parliament with the Plot against his person, &c. He will leave the matter to the Law, and he'll do all he can to prevent the practices of those who are contriving to bring in Popery.

53. This is one Security more to us for that which was always the interest of the Kings honour and conscience, is now the interest of his Person too.

54. This is a Plot of the Jesuits.

55. But the King will look to them.

56. Lay-persons too are agitators to promote the Interests of a forreign Religion.

57. 'Tis the principles of such men to kill Kings rather sooner than other men.

58. Scarce, since the Plot was first found out, a week has been free without some fresh Conspiracies.

59. Which in other Countries would have produc'd the Rack, here the Offenders are tryed by the precise Forms and Rules of Law.

'terception of such Letters, as would in all other Countries have produced the Rack for further Discoveries, he hath left the Offenders to his Judges of the Law, and those Judges to the precise Forms, and ordinary Rules of the Law.

HOW hath his *Majesty* invited all persons, (even those that are criminal to the highest degree of guilt, upon his gracious promises of Pardon, nay, and of reward too, if they would but in the prescribed times lay hold of the Scepter of his Grace,) to come in, and make their ingenuous confessions to him and his Council, of this Damnable and Hellish Designe against both his Royal Person, and these his Kingdoms! yet how obstinately have they withstood all the tenders of his *Proclamations*, that have been so unspeakably to their own benefit, and have chosen Death rather than Life; as if they were resolutely bent to outgo all his infinite Kindnesses by the most cruel revenge upon themselves? So that very well what was said of *Cæsar*, might here be spoken of his Majesty, that *libentius vitam Victor jam daret, quam victi acciperent.*

60. When the Parliament had shewed their great care for the Kings preservation, he could not satisfy himself, but must heartily thank them.

61. But not onely so, he studies as much our preservation as they did his, and will joyn with them in all the ways that may establish the Protestant Religion.

62. And that not only now, but for future ages.

63. And therefore he tells them, all reasonable Bills shall find from him a ready concurrence.

64. And he desires them to think of some more effectual way to convert Popish Recusants, &c.

WELL, but to proceed-- The Parliament having shewed their great and extraordinary care for the safety and preservation of his Majesties Person in these times of danger, the King, as he saith there, could not satisfy himself without coming thither on purpose to give them all his most hearty thanks for it. *King's Speech to both Houses, Saturday, Nov. 9. p. 3. 4.*

NOR do I think it enough to give you my Thanks onely, but I hold my self obliged to let you see withal, that I do as much study your preservation too, as I can possibly, and that I am as ready to joyn with you in all the ways and means that may establish a firm security of the Protestant Religion, as your own hearts can wish.

AND this not onely during my time, (of which I am sure you have no fear) but in all future ages, even to the end of the world.

AND therefore I am come to assure you, that whatsoever reasonable Bills you shall present to pass into Laws, to make you safe in the Reign of any Successor, (so as they tend not to impeach the right of Succession, nor the descent of the Crown in the true Line, and so as they restrain not my Power, nor the just Rights of any Protestant Successor) shall finde from me a ready Concurrence.

AND I desire you withal to think of some more effectual means for the Conversion of Popish Recusants; and to expedit your Councils as fast as you can, that the World may see our Ananimity, and that I may have the opportunity of shewing you how ready I am to do any thing that may give comfort and satisfaction to such dutiful and Loyal Subjects.

HE meets his new Parliament in March, and then he tells them what he hath been doing since the Dissolution of the other, to gain the hearts of all his people: saith he, My

My Lords and Gentlemen,

I meet you here with the most earnest desire that I can have, to unite the minds of all my Subjects, both to me, and to one another, and I resolve it shall be your faults, if the success be not suitable to my desires. I have done many great things already in order to that end; as the Exclusion of the Popish Lords from their Seats in Parliament, the execution of several men, both upon the score of the Plot, and of the Murder of Sir Edmundbury Godfrey; and it is apparent that I have not been idle in prosecuting the discovery of both, as much further as hath been possible in so short a time.

AND above all, I have commanded my Brother to absent himself from me, because I would not leave the most malicious men room to say, I had not removed all causes, which could be pretended to influence me towards Popish Councils. I shall not cease my endeavours daily to find out what more I can, both of the Plot, and Murder of Sir Edmundbury Godfrey, and shall desire the Assistance of both my Houses in that work.

Id. p. 5.

I have not been wanting to give Orders for putting all the present Laws in Execution against Papists, and I am ready to join in the making such further Laws as may be necessary for the securing of the Kingdom against Popery.

I will conclude as I begun, with my earnest desires to have this an healing Parliament; and I do give you this assurance, that I will with my Life defend both the Protestant Religion, and the Laws of this Kingdom.

AND now my Lord *Chancellor* coming to speak to them, I pray take notice with what force and Eloquence he delivers himself. 'The Considerations, *said he*, which now are to be laid before you, are as urgent and as weighty as were ever yet offered to any Parliament, or indeed ever can be. So great and so surprizing have been our dangers at home, so formidable are the appearances of danger from abroad, that the most united Councils, the most sedate and the calmest temper, together with the most dutiful and zealous affections that a Parliament can shew, are all become absolutely and indispensably necessary for our preservation.

Id. p. 10.

'AT home we had need look about us, for his Majestie's Royal Person hath been in danger, by a Conspiracy against his Sacred Life, maliciously contrived, and industriously carried on by those Seminary Priests and Jesuits, and their Adherents, who think themselves under some obligation of Conscience to effect it; and having vow'd the Subversion of the true Religion amongst us, find no way so likely to compass it, as to wound us in the Head, and to kill the Defender of the Faith.

Id. Ibid.

'HIS Majesty wanted not sufficient evidence of his zeal for our

65. He hath excluded the Popish Lords from their Seats in Parliament, he hath executed several men, and hath not been idle in prosecuting the discovery of the Plot.

66. He also commanded the absence of the D. of York.

67. And will daily endeavour to find out what more he can, and desires his two Houses assistance in that work.

68. He hath ordered that the present Laws be put in execution against Papists, and is ready to add such further Laws as may secure the Kingdom against Popery.

69. The Plot industriously carried on by Priests and Jesuits and their Adherents, who, to subvert our true Religion, find the most likely way to be by wounding us in the Head, and by Killing the King.

70. His Majesty needed not this Evidence to testify his zeal for our Religion.
71. What has ever been the practise of the Roman Votaries.

72. The search into this Plot has been closely pursued.

73. More Evidence found.

74. More Malefactors discovered.

75. Justices stirred up to perform their duty.

76. Faithful Messengers sent all over the Kingdom, where any hopes of service was to be done.

77. Prisons have been searched.

78. Persons going beyond sea, first, have given security not to go to *Rome*, nor send their Children to be bred up in Foreign Seminaries.

79. Their menial Servants are Listed, and examined upon Oath.

80. All care taken that no Malefactors should escape in disguise.

81. Some have banished themselves, others Imprisoned for not taking the Oaths.

82. And the shame that attends such practises hath converted several.

our Religion, without this Testimony from his Enemies, who were about to Sacrifice him for it: but it hath ever been the practice of those Votaries, first to Murther the Fame of Princes, and then their Persons; first to slander them to their people, as if they favoured Papists, and then to Assassinate them for being too zealous Protestants. And thus by all the ways and means which our Law calls Treason, and their Divinity calls Merit and Martyrdome, they are trying to set up the Dominion and Supremacy of the Pope; as if the Dignity of his Triple-Crown could never be sufficiently advanced, unless these Three Kingdoms were added unto him, and all brought back again under that yoke, which neither we nor our Forefathers were able to bear.

Page 11.

THE Enquiry into this Conspiracy hath been closely pursued, and the Lords of the Council have been careful to procure this Discovery, ever since the Rising of the last Parliament; and the King doth now recommend it to you to perfect: More Evidence hath been already found out, and more Malefactors discovered, some in hold, some fled, Justices of Peace have been quickened in the Execution of their duty; the Negligent have been reprov'd and punished, the Diligent encouraged and assisted in doubtful cases by the Opinions of the Judges: active and faithful Messengers have been sent into all the corners of the Kingdom, where there was any hope of Service to be done; the very Prisons have been searched, to see whether any had fled thither to hide themselves there, and under pretence of Debt to escape the pursuit: and if any have desired leave to go beyond Sea, they have first given security not to go to *Rome*, nor send their Children to be bred in any Foreign Seminaries; and then they have been obliged to give in a List of all their Menial Servants, and those Servants too have been examined upon Oath; and order is given that they be again examined at the Ports, and make Oath they are the same persons were examined above: so that all possible care hath been taken that no Malefactors might escape us in Disguise.

Ibid.

AND though the Priests themselves do not keep the Confessions of their Profelytes more secret than these keep the Injunctions of their Priests, yet enough hath appeared to bring some Capital Offenders to publick Justice, and to convict them of the Crime: some of the Traitors have been Executed, several Priests have been Arrested and Imprisoned, all are hiding themselves and lurking in secret corners like the Sons of darkness. The Murderers of Sir *Edmondbury Godfrey* have been Condemned, and suffered death; some Papists have banished themselves out of the Kingdom, others are Imprisoned for not taking the Oaths, all are prosecuted towards Conviction; and the very shame and reproach which attends such abominable practises, hath covered so many faces with new and strange confusions, that it hath proved a powerful argument for their

Con-

Page 12.

Conversion: nor is it to be wondered at, that they could no longer believe all that to be Gospel which their Priests taught them, when they saw the way and means of introducing it was so far from being Evangelical.

Ibid.

IN a word, so universal is that Despair to which the Papists are now reduced, that they have no other hopes left but this, That We may chance to over-do our own business, and by being too far transported with the fears of Popery, neglect the Opportunities we now have of making sober and lasting Provisions against it.

Ibid.

AND 'tis not to be doubted, but that it would infinitely gratifie the Papists in the revenge they wish for this Discovery, if they could see us distracted with Jealousies incurable, and distrusting the Government to such a degree as should weaken all that Reverence by which it stands; for then the Plot would not be altogether without effect, but those whom they could not destroy by their Conspiracie, they should have the satisfaction to see ruining themselves after the Discoverie: So that though we had escap'd that Desolation which they intended to have brought upon us, nothing could save us from that Destruction which we should bring upon our selves.

Id. p. 13.

BUT their expectations of this are as vain, as their other designs were wicked; for his Majestie hath already begun to let them see with what severity he intends to proceed against them: he hath passed a Law to disable all the Nobilitie and Gentry of that Faction ever to sit in Parliament; and not content with that, he did offer to the last Parliament, and doth again renew the same Offer to this Parliament, to pass any further Laws against Poperie which shall be desired; so as the same extend not to the diminution of his own Prerogative, nor to alter the descent of the Crown in the right Line, nor to defeat the Succession. He hath refused the Petition of the Lords, who, during the interval of Parliament, desired to be brought to their Tryal; and after so long an imprisonment might reasonably enough have expected it: But his Majestie thought it fitter to reserve them to a more publick and conspicuous Tryal in Parliament.

Ibid.

BUT that which the King hath been pleased to mention to you this morning, surpasses all the rest, and is sufficient of it self alone to discharge all those Fears of Popish Influences which many good men had too far entertained: For now You see his Majestie of his own accord hath done that which would have been very difficult for You to ask, and hath deprived himself of the Conversation of his Royal Brother, by commanding him to depart the Kingdom; to which Command his Royal Highness hath paid a most humble and a most entire submission and obedience. This Separation was attended with a more than ordinary Sorrow on both sides. But he that for your sakes could part with such a Brother and such a Friend,

you

83. Their despair is so universal, that all their hopes now are, that we may over-do our own business.

84. How pleased they would be, to see us distracted with Jealousies incurable.

85. This would make them see us ruining our selves.

86. But these their expectations are vain.
87. For his Majesty hath let them see with what severity he will proceed against them.
88. And that he will pass any further Laws against Popery, so as they do not intrench on Prerogative, alter the Descent of the Crown in the right Line, nor defeat the Succession.

89. He hath parted with his Brother the D. of F.

90. And he that could do this, sure now hath no Favourite but his People.

' you may be sure hath now no Favourite but his People. Since
' therefore his Majesty hath shewn so much readiness to con-
' cur with, and in a manner to prevent the desires of his Par-
' liament, 'tis a miserable Refuge our Enemies trust to, when
' they hope to see our Zeal out-run our Discretion, and that we
' our selves should become the unhappy Occasion of making our
' own Councils abortive.

91. Now 'tis
not enough
that our Reli-
gion be safe
during onely
his Reign, but
he will so well
secure it to us,
that no after-
Succession
shall be able in
the least to al-
ter it.

92. And there-
fore that no
Papist may
make any
change either
in Church or
State, 1. a Po-
pish from a
Protestant
Successor is to
be distingui-
shed, and then
to circum-
scribe his Au-
thority thus.

93. No Popish
Successor to
present to Ec-
clesiastical
Benefices.

94. As already
no Papist can
sit in Parlia-
ment, so there
shall never
want a Parl.
when the K.
shall happen
to die, but
that then

in being shall
continue in-
dissoluble for
a competent
time; or if
there be no
Parl. then the
last Parl. to re-
assemble, &c.

95. During
such a Popish
Successor's
Reign, no Pri-
vy Counsellors
nor Judges
shall be put in
or displaced.

AND now, that I may come to the highest step of all, and
shew you what his Majesty once more had commanded his Chan-
cellor to declare unto his Parliament, saith he, ' His Majesty hath
' considered with himself, that 'tis not enough that your Reli-
' gion and Liberty is secure during his own Reign, but he thinks
' he owes it to his People to do all that in him lies, that these
' blessings may be transmitted to your Posterity, and so well se-
' cured to them, that no Succession in after-Ages may be able
' to work the least Alteration. And there-
' fore his Majesty, who hath often said in
' Parliament, That he is ready to consent to
' any Laws of this kind, so as the same ex-
' tend not to alter the descent of the Crown in the right Line,
' nor to defeat the Succession, hath now commanded this to be
' further explained.

*L. Chanc. Speech to
both Houses, 30 Apr.
79. p. 5, 6, & 7.*

' A N D to the end it may never be in the power of any Pa-
pist, if the Crown descend upon him, to make any Change ei-
ther in Church or State, his Majesty is willing that provision
may be made, first, to distinguish a Popish from a Protestant
Successor; then so to limit and to circumscribe the Authority
of a Popish Successor in these cases following, that he may be
disabled to do any harm.

' First, I N reference to the Church, his Majesty is content
that care be taken that all Ecclesiastical and Spiritual Benefices
and Promotions in the Gift of the Crown, may be conferred in
such a manner that we may be sure the Incumbents shall always
be of the most pious and learned Protestants; and that no Po-
pish Successor, while he continues so, may have any power to
controul such Presentments.

' I N reference to the State and civil part of the Government,
as it is already provided that no Papist can sit in either House
of Parliament, so the King is pleased that it be provided too,
that there may never want a Parliament when the King shall
happen to die, but that the Parliament then in being may con-
tinue Indissoluble for a competent time; or if there be no Par-
liament in being, then the last Parliament which was in being
before that time, may re-assemble, and sit a competent time
without any new Summons or Elections.

' A N D as no Papist can by Law hold any place of Trust, so
the King is content that it may be further provided, that no
Lords or others of the Privy Council, no Judges of the Com-
mon Law or in Chancery, shall at any time during the Reign
' of

of any Popish Successor, be put in or displaced, but by Authority of Parliament. And that care also be taken, that none but sincere Protestants may be Justices of Peace.

IN reference to the Military part, the King is willing that no Lord-Lieutenant, or Deputy-Lieutenant, nor no Officer in the Navy, during the Reign of any Popish Successor, be put in or removed, but either by Authority in Parliament, or of such persons as the Parliament shall intrust with such Authority.

'Tis hard to invent another Restraint to be put upon a Popish Successor, considering how much the Revenue of the Successor will depend upon consent of Parliament, and how impossible it is to raise Money without such Consent. But yet if any thing else can occur to the Wisdom of the Parliament, which may further secure Religion and Liberty against a Popish Successor, without defeating the Right of Succession it self, his Majesty will most readily consent to it.

BE A R with me now in this necessary Repetition which you had at the latter end of the last Chapter: 'Thus watchful is the King for all your Safeties; and if he could think of any thing else that you do either want or wish to make you happy, he would make it his business to effect it for you.

A N D we may tell those desperate wretches, who yet harbour in their thoughts wicked designs against the sacred person of the King in order to the compassing their own Imaginations, That God Almighty would not have led him through so many Wilderesses of Afflictions of all kinds, conducted him through so many perils by Sea, and perils by Land, snatched him out of the midst of this Kingdom when it was not worthy of him, and when the hands of his Enemies were even upon him, when they thought themselves so sure of him, that they would bid so cheap and so vile a price for him, he would not in that Article have so covered him with a Cloud, that he travelled even with some pleasure and great observation through the midst of his Enemies; he would not so wonderfully have new-modelled that Army, so inspired

L. Chancellor's Speech,
Decemb. 29. 1660.
page 21, 22.

their hearts, and the hearts of the whole Nation, with an honest and impatient longing for the Return of their dear Sovereign, and in the meantime have so exercised him (which had little less of providence in it than the other) with those unnatural, or at least unusual Disrespects and Reproaches abroad, that he might have a harmless and an innocent appetite to his own Country, and return to his own People with a full value, and the whole unwasted bulk of his Affections, without being corrupted or byassed by extraordinary foreign Obligations. And let me adde, that he would not now have so miraculously (as it were) preserved him from the many late most wicked and hellish Conspiracies of the Papists. 'God Almighty would not have done all this, but for a Servant whom he will always preserve as the Apple of his own Eye,

N

96. No Lord-Lieutenant or Deputy-Lieutenant, nor Officer in the Navy, to be put in or out but by authority of Parl.

97. And 'tis hard to invent another Restraint upon a Popish Successor. 98. And if a Parli. can think of any thing else further to secure Religion, the K. will consent to it.

99. Thus watchful is he for all our Safeties.

100. And certainly now God would never have done so much, but for a servant whom he will always preserve from the utmost malice of his Enemies.

and

‘ and always defend from the secret Machinations of his Enemies.

101. Let us to the utmost then labour to improve the confidence between the King and his People.

102. He finds he has Enemies enough to grapple with.

103. But Calumnies are nothing after a while.

104. Let not ill surmises endanger the state of the Government.

105. But let the world see our Zeal to preserve it.

106. And by our Loyalty and Duty let us discourage our Enemies.

107. Then shall the King possess the greatest Glory, that of reigning in our hearts, and we the highest felicity that this world can afford.

‘ *LET us then* extinguish our fears and jealousies, *and lay out our utmost* endeavours to improve the confidence between the King and all his people. He *sufficiently* takes notice, that the malice of his Enemies hath been very active in sowing so many Tares, as are almost enough to spoil that harvest of Love and Duty which his Majesty may justly expect to reap from all the good seed which he himself hath sown.

Lord Keeper's Speech, Jan. 7. 1679. pag. 18. & 19.

‘ **F O R** Calumnies and Slanders of this nature, are like Comets in the Air; they may seem perhaps, especially to the fearful, to be ill Prognosticks, and the direct fore-runners of mischief; but in themselves they are vain Apparitions, and have no kind of solidity, no permanence or duration at all: For after a little while the Vapour spends it self, and then the bale Exhalation quickly falls back again into that Earth from whence it came.

‘ **L E T** not the whispers or evil surmises of those who lie in wait to deceive, make any man the unhappy occasion of endangering the safety of the Government by mistrusting it. But let the world now see, that our Zeal to preserve the Government, is the same it was when we were ready to die for its restoration.

Lord Chancellor's Speech on Thursday, May 23. 1678. page 18. 19.

‘ **L E T** us labour to shew the world the most effectual significations of our Loyalty and Duty, that we are able to express: for nothing in the world can more discourage our Enemies, as on the contrary, nothing does or can so ripen a Nation for destruction, as to be observed to distrust their own Government.

Lord Chancellor's Speech, Oct. 21. 78. page 15.

‘ **T H E N** shall the King be possessed of that true Glory which others vainly pursue, the Glory of reigning in the hearts of his People; then shall the People be possessed of as much Felicity as this world is capable of.

187

C H A P. III.

Of Liberty and Property, &c.

AND now having thus at large shewn you the Pious Zeal of the *King*, and his firm resolution to maintain and defend the *Church of England*, as it is now established by Law, in all its *Rights* and *Privileges*; as also his great and extraordinary care to suppress the Growth of *Popery*, by awakening all his Laws against the *Papists*, and *Popish Recusants*, and by his frequent Declarations to his *Parliaments* of his readiness to concur with them still in all further necessary Bills against them, which are fit and reasonable for them to present him with to pass into Laws: I presently imagine that you will in the next place be desirous to hear what he hath said in the behalf of your *Liberties* and *Properties*. I am sure, to your *Religion*, that is the *Second* thing in all your thoughts, and I wish to God my fears may be groundless, if I should tell you that in truth I am jealous whether your *Liberties* and *Properties* are not a great deal dearer to most of you than your *Religion*, which yet makes so loud a noise in the World

GOD knows, these are as the great *Diana* of the *Ephesians* to us; of these we are fond, even to *Superstition*: and you shall find the *King* as affectionate to you, and as desirous to preserve them all in their *just Measures*, as you can possibly with any Conscience wish he should be.

NAY, "The Care of your Civil Rights and Liberties hath been so much His Majesty's, that the more you reflect upon these Concerns, the more you will find your selves obliged to acknowledge His Majesty's Tenderneſs of you, and Indulgence to you.

"SEARCH your own Annals, the Annals of those Times you account most happy, you will scarce find one Year without an Example of something more severe, and more extraordinary, than a whole Reign hath yet produced.

"PERUSE the Histories of Forreign Nations, and you shall find, Statues and Altars too have been erected to the Memories of those Princes, whose best Vertues never arrived to half that Moderation, which we (let me add, for these twenty Years, have) lived to see, and to enjoy.

A Letter from His Majesty at Breda, Apr. 1. 1660. to the Speaker of the House of Commons, pag. 4

AND Let us all evermore remember this unexceptionable Truth, which His Sacred Majesty was pleas'd himself to lay down to us long ago; that **Our Liberty and Property is best preserved by preserving the Honour of the King.**

I.
The Proem.

2.
How affectionate the King is, and how desirous to keep up the just Measures of our Liberties.

3.
His Majesty's Care of them hath been so much, that we are obliged to all Acknowledgments.

4.
The Annals of our most happy times scarce have one Year in them but what is more severe, than a whole Reign hath yet produced.

5.
Statues have been erected for those Princes in Foreign Nations, that never had half that Moderation which we have lived to enjoy.

6.
This Liberty is best preserved by preserving the King's Honour.

FOR

7. **The King's Greatness the Peoples Safety** "FOR the Greatness and Dignity of the King is the Greatness and Safety of his People. Therefore, fore,
8. **Therefore the King's Prerogative and the Law should not be two things with us.** "LET not the King's Prerogative and the Law be two things with you. For the King's Prerogative is Law, and the principal part of the Law; and therefore, in maintaining that, you maintain the Law. The Government of England is so excellently interwoven, that every part of the Prerogative hath a broad mixture of the Interest of the Subject; the Ease and Safety of the People being inseparable from the Greatness and Security of the Crown.
9. **The knowledge of our own Interest secures us to the King's and Nations.** "THE knowing of our own Interest will secure us to the King's and the Nation's. I repeat them thus together (*said the Lord Chancellor in his Speech upon the Lord Treasurer's taking his Oath in the Exchequer,*) because none but Mountebanks in State Matters can think of them afunder.
10. **Prerogative not extended beyond its due Limits.** "AND if the not extending his Prerogative beyond its due Limits can secure our Liberties; then surely we have no need to fear the least Diminution of them. For,
11. **The King only considers his Prerogative in order to preserve the Peace and Security of the Kingdom.** SAITH The King, **The Peace and Security of the Kingdom, and the Welfare of my Subjects I study more than my Prerogative: Indeed I consider my Prerogative only in order to preserving the other.**
12. **The Laws of the Kingdom the Measures of both his Power and Prudence.** "DO We not see that the King hath made it his Care and his Business to do all that is possible to preserve us in our Civil Rights, that he makes the Laws of his Kingdom the Measures, not only of his Power, but his Prudence; that he suffers no Man to be wiser than the Law; that he thinks he cannot judge of the Health or Sicknes of his State by any better Indication than the Current of his Laws, and suffers nothing to remain that may in the least measure hinder Justice from flowing in its due and proper Channels.
13. **Their Current gives the best Judgment either of the Health or Sicknes of the State.** NOW The Administration of Justice, according to the settled and known Laws of the Land, is, certainly, the most reasonable and proper Method for attaining and preserving the Peace and Safety both of Church and State.
14. **Administration of Justice according to the known Laws of the Land.** FOR Laws are the Strength of a Kingdom, the Walls and Bulwarks of a Nation; without which, Places are but as the Forests of Wild Beasts to dwell in: and the Ends of the Law are to bridle Men's wild and loose Exorbitances, and to be instructive, and to direct to Duty. Now you shall hear what His Majesty hath been pleased to say as to this Point. And first, If you will but look
15. **What Laws are to a Kingdom.**
16. **Their end.**

The Lord Keeper's Speech, Wednesday, Oct. 13. 1675. p. 7.
The Lord Chancellor's Speech to Baron Thurland at the taking of his Oath, January 24. 1673. pag. 3.

June 26. 1673. pag. 4.

The Lord Chancellor's Speech upon the Lord Treasurer's taking his Oath in the Exchequer,) because none but Mountebanks in State Matters can think of them afunder.

The Lord Keeper's Speech to both Houses, January 7. 1672. pag. 9.

The King's Speech, April 5. 1664. pag. 3.

The Lord Keeper's Speech, Jan. 7. 1674. pag. 8.

His Majesty's Declaration for enforcing a late Order made in Council, Feb. 12. 1673. pag. 3.

look into that *Letter* which he sent to the *Speaker* of the Honorable *House of Commons*, you will find there these words.

SAITH He, If you desire that Reverence and Obedience may be paid to the Fundamental Laws of the Land, and that Justice may be equally and impartially Administred to all Men; it is that which we desire to be sworn to Our Self, and that all Persons in Power and Authority shall be so too. In a word, There is nothing that you can propose, that may make the Kingdom happy, which we will not contend with you to Compass. And upon this Confidence and Assurance, we have thought fit to send you this Declaration, that you may, as much as is possible, at this Distance, see our Heart.

AND In the Declaration that was inclosed therein, His Majesty thus delivers himself: We do not desire more to enjoy what is Ours, than that all Our Subjects may enjoy what by Law is theirs, by a full and entire Administration of Justice throughout the Land, and by extending Our Mercy where it is wanted and deserved.

AND When he granted a Free and General Pardon to all his Subjects, of what Degree or Quality soever, who would not persevere in their Guilt for the future, by opposing the Quiet and Happiness of their Country, in the Restoration both of King, Peers and People, to their Just, Ancient and Fundamental Rights, but would return to the Loyalty and Obedience of good Subjects. Saith His Majesty,

Let all our Subjects, how faulty soever, rely upon the Word of a King, solemnly given by this present Declaration, that no Crime whatsoever, committed against us, or Our Royal Father before the Publication of this, shall ever rise in Judgment, or be brought in question against any of them, to the least Endamagement of them, either in their Lives, LIBERTIES, or Estates; (Nay, so tender is the King of their Credit, that he goeth on) or (as far forth as lies in Our Power) so much as to the prejudice of their Reputations, by any Reproach, or Term of Distinction from the rest of Our best Subjects.

IN The King's Speech to his Parliament, April 5. 1664. p. 4. He thus saith to them; I do assure you upon my Word, and I pray believe me, that I have no other Thoughts or Designs in my Heart, but to make you all happy in the Support of the Laws established.

NAY, The Speaker of the House of Commons, when he addressed himself to His Sacred Majesty, in the Name of the whole House, who are the Representative Body of all the Commons of England,

17.

Reverence and Obedience to the Fundamental Laws of the Land is that the King desires to be sworn to, and all Persons in Authority.

18.

Nothing can be proposed to make the Kingdom happy, but he will contend with us to compass.

19.

The King desires no more to enjoy his own, than to have his Subjects enjoy what by Law is theirs.

20.

By his General Pardon no Crime shall ever rise in Judgment against any, either to endamage their Lives, Liberties or Estates, who will now become obedient to Laws.

21.

Nay, their Reputations shall not suffer, if he can help it.

22.

He has no other thoughts but to make us happy in our Laws, and prays so to be believed.

April 1. 1660
pag. 6. 7.

The Declaration,
pag. 2.

The same Declaration,
pag. 2. & 3.

23. *England*, could say: "Most Gracious and dread Sovereign, though the Knights, Citizens and Burgesſes now assembled in Parliament, have no cause to complain, they cannot but take notice of your Partiality: for when any thing in point of Right, or but Convenience hath fallen out to be, as we use to say, a measuring Cast, a disputable Case between your Self and your People, without any regard or respect had unto your own Right, or the Advantage that might accrue to your Self by asserting the same, if the Good of your People hath come in Competition with it, you have always cast it against your Self, and given it in on your People's side.
24. *The Restoration of the King, and the Restoring us to our Magna Charta Liberties.* AND then a little before he concludes this his Speech, he returns his thankful Acknowledgment to God for his Infinite Goodness and Mercy in restoring His Majesty to his Royal and Imperial Crown, Throne and Dignity, and for making him the Restorer of our Religion; as likewise, saith he, for restoring us to our *Magna Charta Liberties*, having taken the Charge and Care of them into your own Heart; which is our greatest Security, and more than a thousand Confirmations.
25. *The good old Rules of the Law our best Security.* THE *King* saith it himself, and it is true beyond all Contradiction, **That the Good old Rules of the Law are the best Security.** These shall be ever dear to him, these will he command his Learned Judges to cherish with Upright and Impartial Justice. And in his Speech to both his Houses, he ends thus: **I will conclude with this Assurance to you, that no Man's Property or Liberty shall ever be Inva- ded.** What Expressions can go higher? And how can the *King* more expatiate himself to you? Is not this Security a Satisfaction equal to all your Wishes?
26. *No Man's Property or Liberty shall ever be invaded.* BUT To proceed, Let pleased to hear the words of the *King* again to his *Parliament*. Saith he, **I hope I need not use many words to persuade you, that I am steady in maintaining all the Professions and Promises I have made you concerning Property. And I shall be very ready to give you fresh Instances of my Zeal for preserving the Established Laws, as often as any Occasion shall require.**
27. *The King steady in maintaining all his Promises to us concerning Property, and ready to give fresh Instances of his Zeal for preserving the established Laws.* AND The Lord Chancellor tells us in his Speech then, "I can add nothing to what His Majesty hath said. For as to *Property*, his Heart is with your Heart, perfectly with your Heart.
28. *For his Heart is perfectly with his Peoples in it.* "IT Was a right Ground of Confidence, such a one as seldom deceives Men, that the great Law-maker, the wise *Solen* had, when he concluded that Reverence and Obedience would be yielded to
29. *Reverence and Obedience will be given to Laws when they are well understood that they conduce to the Peoples Profit.*

Saturday, Decemb. 19. 1660. being the day of their Dissolution, p. 25, 26.

The same Speech pag. 31, 32.

His Speech; May, 19. 1661. pag. 4.

Wednesday, Feb. 5. 1671. pag. 4.

The King's Speech Monday October 27. 1671. pag. 4.

pag. 9.

The Lord Chancellor's Speech, Monday, May 19. 1661. pag. 14 & 15.

his

" his Laws, because he had taken the pains to make his Citizens
 " know and understand, that it was more for their profit to obey
 " Law and Justice, than to contemn and break it: and indeed,
 " the Profit, Benefit and Ease is very great, which always attends
 " a chearful Obedience to Laws and Government.

NO Wonder then we stand up so vigorously for our *Old Laws*,
 since in maintaining them consists our *Perfect Freedom*, our great-
 est *Liberty*. And herein too is the *King* chiefly solicitous, because
 it tends so much to our real Good and Happiness. Therefore saith

The King's
 Speech, Thursd.
 May 23. 1678.
 pag. 6.

he to his Parliament, **I shall consent to any rea-
 sonable Bills you shall offer me for the Good
 and Safety of the Nation.**

AND He thus continues;

MY Lords and Gentlemen,

**I shall say no more, but only to assure you, whatsoe-
 ver some ill Men would have believed, I never had
 any Intentions but of Good to you, and to my People,
 nor ever shall; but will do all that I can for your Safe-
 ty and Ease.**

AND Wherein does our Safety and Ease more consist, than in
 an orderly Government by *Law*, which preserves to every Man
 his true *Rights* and *Interests*? And is there any Invasion on us
 here? Are not the *Laws* in full force and power? and hath not
 Justice been equally and impartially administred to all, ever since
 the happy Restoration of the *King*?

LET There be then no Complaining in our Streets, no Mur-
 murings in our Borders; if we have not *Laws* enough to secure,
 and please us, if we think our *Liberties* and *Civil Rights* can
 be yet more firmly established to us; then let us lay down
 our just Necessities before him: Who saith, **God
 knows, Our Heart is full of Gracious In-
 tentions; not only for the Plenty and Pro-
 sperity, but for the Universal Satisfaction
 of the Nation.** And, no doubt but he will con-
 cur with us in all things which may advance our Peace, and pre-
 serve our *Just Rights* to us.

The King's De-
 claration to all
 his Loving Sub-
 jects, Dec. 26.
 1660. pag. 13.

THIS We may stedfastly believe, when he assures his *Parlia-
 ment*, That **If there be any thing you think
 wanting to secure Property, there is nothing
 which you shall reasonably propose, but I
 shall be ready to receive it.**

The King's
 Speech, Jan. 7.
 1671. pag. 4.

The Lord Chan-
 cellor's Speech,
 Septemb. 13.
 1660. pag. 23.

" THEREFORE, Be but pleased your selves,
 " and perswade others to be so, contrive all the ways
 " imaginable for your own Happiness, and you will
 " make him the best pleased, and the most happy

Prince in the World.

30.

His willing-
 ness to consent
 to any reason-
 able Bills for
 the Good of
 the Nation.

31.

The King ne-
 ver had any
 Intentions but
 of Good to his
 People, and
 will do all
 things for their
 Safety.

32.

Our safety
 most consists
 in being go-
 vern'd by Law

33.

And if our
 Civil Rights
 can be yet
 made more
 firm to us, the
 King's Heart
 is full of graci-
 ous Intentions
 for our general
 Satisfaction.

34.

For nothing
 can be reason-
 ably proposed,
 but he will rea-
 dily receive.

35.

Therefore be-
 ing pleased
 our selves he is
 best pleased.

36. 'NOW nothing recommends the present Age
unto Posterity so much, as the Wisdom, and the
Temper of the Laws that are made in it, for all suc-
ceeding Ages judge of our Laws, as we do of our An-
cestors, by the true and unerring Rule of Experience.
IN Making of Laws therefore, it will import
us to consider, that too many Laws are a Snare, (for
Mr. Grivel, in 35 Eliz. said in Parliament, (as Sir Robert Filmer
reports it in his *Freeholders Grand Inquest*.) he wished not the
making of many Laws; since the more we make, the less Li-
berty we have our selves, Her Majesty not being bound by them,
pag. 49, 50.) too few are a weakness in the Government, too
gentle are seldom obeyed, too severe are as seldom executed:
And Sanguinary Laws are, for the most part, either the Cause
or the Effect of a Distemper in the State.
TO establish this State, there seems not to need
many new Laws, some will always be wanting.
And therefore saith the King to his Parliament, in his Speech be-
fore this of my Lord Chancellor's; **The principal
End of my Calling you now, is to know what
you think may be yet wanting to the Secu-
rity of (Religion and) Property.**
37. But too many
Laws are a
Snare.
38. Too few a
Weakness in
the Govern-
ment.
39. And Sanguinary
Laws either
the Cause
or Effect of a
Distemper in
the State.
40. Some Laws
will always be
wanting.
41. Therefore the
King calls his
Parliament to
know what is
wanting.
42. And this in
order to unite
the Hearts of
both Parlia-
ment and
People to him.
43. And he that
is so careful of
our Rights,
sure ought to
mind his own.
44. The King not
wanting in his
endeavours to
have all his
people satisfied
in matters both
of Religion
and Property.
45. He invited his
Parliament to
these Consider-
ations not on-
ly at first, but all along:
46. Religion and Liberty secured by the most sacred Ties that are.
Interest to prefer both, greater than ours.
47. The King's
than

The Lord Keep-
ers Speech, Apr.
13. 1675. p. 15.

Id. ibid.

Id. ibid.

The King's
Speech, Apr. 13.
1675. pag. 3.

The Lord Chan-
cellor's Speech,
Apr. 13. 1675.
pag. 8.

Id. ibid.

The King's
Speech to both
Houses, Jun. 9.
1675. pag. 1.

The Lord Keep-
ers Speech, Jan.
7. 1673. p. 19.

'than you your selves: for as Religion, the Protestant Religion, commands your indispenfable Obedience, fo it is a juft and lawful Liberty which fweetens that Command, and endears it to you.

The Lord Keeper's Speech,
Jan. 7. 1674.
pag. 19.

'DOTH not every man fee that the King hath given new Life and Motion to fuch Laws as were long dead, or faft afleep?

'HATH he not commanded a rigorous and fevere Profecution at Law of all the Officers and Soldiers in His Majesty's ordinary Guards, when they mif-behave themfelves towards the meaneft Subject? And doth not this fecure your Properties?

Id. ibid.

'ARE not all the Priviledges from Arrests, which were claimed by His Majesty's Servants extraordinary, who are very numerous, abrogated? And doth not this prevent the Delays and Obftructions of Juftice?

Id. ibid.

'THESE are not fingle and tranfient Acts, but fuch Acts as flow from Habits: Thefe are not Leaves and Blossoms, but true, folid and lafting Fruits. Long! long! may that Royal Tree Live and Flourish upon which thefe Fruits do grow.

BUT the King doth not think this yet fufficient, but he will go further on, and give us new Affurances, that nothing can be more welcome to him, than the receiving of fuch Bills from his Parliament, as may truly tend to the Happinefs and Eafe of his Kingdoms and People.

The King's Speech, Thursday,
Feb. 15. 1674.
pag. 2, 3.

SAITH He, I declare my felf freely, that I am ready to gratifie you in a further fecuring of your Liberty and Property (if you can think you want it) by as many good Laws as you fhall propofe, and as can confift with the Safety of the Government; without which there will neither be Liberty nor Property left to any man.

Having thus plainly told you what I am ready to do for you, I fhall deal as plainly with you again, and tell you what it is I do expect from you.

I do expect and require from you, that all occafions of Difference between the two Houfes be carefully avoided: For elfe they, who have no hopes to prevent your good Refolutions, will hope by this Referve to hinder them from taking any effect.

A ND Let all Men Judge who is moft for Arbitrary Government, they that foment fuch Differences as tend to diffolbe all Parliaments; or I that would preferbe this and all Parliaments from being made ufelefs by fuch Diflentions.

moft for Arbitrary Government; he, or others that foment Differences,

48.
The King hath given new life and motion to Laws.

49.
All Officers and Soldiers feverely to be profecuted when they mifbehave themfelves.

50.
All Priviledges of Arrests claimed by any of the King's Servants abrogated.

51.
Thefe not fingle and tranfient Acts, but fuch as flow from Habits.

52.
The King ready to gratifie his People in further fecuring their Liberties and Properties, by as many good Laws as can be propofed, and as may comport with the fafety of the Government.

53.
The King being ready to do this for us, expects

54.
That all occafions of difference between the Houfes be taken away.

55.
And let any judge who is

THE

56. **THE** Preserving a State of Peace and Unity at home, is now more necessary than ever. He that foments Divisions now, does more mischief to his Country than a Foreign Enemy can do: and disarms it in a time, when all the hands, and all the hearts we have, are but enough to defend us.

The Lord Chancellor's Speech, May 23. 1678. pag. 12.

NO Fears of Arbitrary Government can justifie, no Zeal to Religion can sanctifie such a Proceeding.

57. **FOR** this directly tends to unhinge us all, this has nothing but Ruin and Desolation, Anarchy and Confusion in the end of it. This would the *King* suppress, he would have *Right* prevail, and every man to enjoy all those *Civil Priviledges* which belong to him as his just due; for he would have things to stand upon their *Ancient and Sure Foundations*. Complaints should be heard, and Wrongs should be relieved, to all alike should Justice be imparted, and there should be no respect to persons: and this would be the way for the Land to have abundance of Peace. For the truth

58. hereof, hearken to the words of the King: **I do not pretend to be without Infirmities, but I have never broken my Word with you; and if I do not flatter my self, the Nation never had less cause to complain of Grievances, or the least Injustice or Oppression than it hath had in these seven Years it hath pleased God to restore me to you.**

The King's Speech, Jan. 18. 1666, pag. 4.

AND when he came to Prorogue his Parliament till towards Winter; that so they might in their several places intend the Peace and Security of their several Countries, where there were unquiet Spirits enough working. **I do pray you, saith he;**

59. **and I do expect it from you, that you will use your utmost endeavours to remove all those false Imaginations in the hearts of the People, which the Malice of ill Men have industriously infused into them, of I know not what Jealousies and Grievances: for I must tell you again, and I am sure I am in the right, (and it is worthy of the most solemn regard) that the People had never so little cause to complain of Oppression and Grievances as they have had since my Return to you.**

The King's Speech, Febr 8. 1666, pag. 5.

60. **THIS** is not all: The Words of the Lord Keeper, who spoke the Sense and Mind of the *King*, and which he commanded him to declare to them, are more large yet. Says he, 'If any just

61. 'Grievances shall have happened, His Majesty will be as willing and ready to Redress them for the future, as you to have them represented unto him. 'AND therefore, although His Majesty hears, and has reason to believe, that some disaffected persons have spread abroad Discourses and Rumors, reflecting upon the Government, intending thereby to beget a dis-

The Lord Keeper's Speech, Thursd. Octob 10. 1667. pag. 8.

Id. pag. 7.

'affection

'affection in his good Subjects: and it is an easie thing to take
'exceptions; *Cum neque culpam humana Infirmetas neque Calumniam*
'*regnandi difficultas evitet.* Yet His Majesty promises himself
'from your good Affections, that every one of you in your se-
'veral places will endeavour to preserve a good Understanding
'between him and his People. *Id. pag. 7, 8.*

WELL, but the King, as if he had not been satisfied in trust-
ing any other to speak his mind, comes and tells his Parliament
himself. **I assure you, I shall willingly re-
ceive and pass any Bill you shall offer me,
that may tend to the giving you satisfaction
in all our just Grievances.**

*The King's
Speech to both
Houses, Saturd.
Mar. 8. 1673.
pag. 4.*

WHAT is there now that you can complain of,
wherein you shall not be righted?

*The Lord Keep-
er's Speech.
Octob. 13.
1675. pag. 8,
9, 10, 11.*

'DO there want any Laws to secure the Peace
'and Quiet of the State? says my Lord Keeper to
that Parliament.

'WOULD you at once enrich and adorn the
'Kingdom, by providing for the Extent and Im-
'provement of Trade, by introducing new and useful Manufa-
'ctures, and by encouraging those we have already?

'WOULD you prevent all Frauds and Perjuries, all Delays,
'and Abuses in the Administration of Justice?

'WOULD you preserve a famous City from being depopu-
'lated by the Suburbs. Would you restrain the Excess of those
'new Buildings which begin to swarm with Inhabitants un-
'known?

'ALL your Petitions of this kind will be Grateful to the
'King, and you may with ease effect all this, and much more,
'which your great Wisdoms will suggest to you. A little time
'will serve to make many excellent Laws, and to give you the
'honour of being the Repairers of all our Breaches, so as that
'time be wholly employed upon the Publick, and not taken up
'by such Considerations as are less meritorious.

'IF therefore there be any without Doors, that labour to dis-
'unite your Counsels, or to render them ineffectual; if they can
'hope that the occasions for this may arise from some difference
'within your selves, or hope by those differences to disguise
'their own Disaffections to your good Proceedings; it is in your
'power to defeat those hopes, to pull off this Disguise, and to se-
'cure a happy Conclusion of this Meeting, by studying to pre-
'serve a good Correspondence, and by a careful avoiding of all
'such Questions as are apt to engender Strife.

'AND if ever there were a time, when the Gravity, and the
'Counsel, the Wisdom, and the good Temper of a Parliament
'were necessary to support that Government which only can sup-
'port these Assemblies, certainly this is the Hour.

spondence. 71. If ever a Parliament had need to be Grave and Temperate,

Q

'YOU

62.
And he will
willingly re-
ceive all Bills
of that nature.

63.
We shall be
Righted in all
our Com-
plaints.

64.
In Laws to
secure the
Peace of the
State.

65.
In Provisions
for the Extent
and Improve-
ment of Trade

66.
In preventing
all Frauds and
Perjuries, all
Delays and
Abuses in the
Administ'ring
of Justice.

67.
In restraining
the Excess of
new Buildings.

68.
And a little
time serves to
make many
excellen: Laws
if that time be
wholly em-
ployed on the
Publick.

69.
Therefore let
none be able
to disunite
our great
Councils.

70.
For it is in
their power to
preserve a
good Corre-
spondence, it is now.

72. The King's Zeal to recommend a good Agreement among them. 'YOU see with what Zeal the King hath recommended to you a good Agreement between your selves, and that he doth it with all the Care and Compassion, all the Earnestness and Impertunity, fit for so great a Prince to express; who would be very sorry that any such misfortune as your Disagreement, should either deprive him of your Advice and Assistance, or his People of those good Laws which he is ready to grant you.
73. For the contrary would deprive him of their good Advice and Assistance, and the people of good Laws. 'There is no other way our Enemies can think of, by which it is possible for this Session to miscarry; for Fears and Jealousies cannot enter here, Calumnies and Slanders will find no place amongst wise and good Men.
74. This the only way our Enemies can think of to make us miscarry. 'THEY that use these Arts abroad will quickly be discredited, when the World shall see the Generous Effects of your Confidence. Men will despair of attempting any Disturbance in the State, when they see every step that tends that way, serves only to give you fresh occasion to testify your Loyalty and your Zeal.
75. But Men will despair of attempting any disturbance in the State when they see the Parliament united. 'YOU have all the reason in the World to make Men see this; for you have the same Monarchy to assert, the same Church to defend, the same Interests of Nobility and Gentry to maintain, the same excellent King to contend for, and the same Enemies to contend against.
76. And they have all the reason in the World to be so. AND now you shall hear what my Lord Chancellor had to say to the Parliament concerning this Point. He tells them; 'There is little cause to be jealous of our Liberties and Properties; nor do they believe themselves who pretend to be afraid of either. Can there be a greater Evidence of the moderation of a Prince, and his tenderness of the Liberty of the Subject, than to suffer, as he does every day, so much Licentious and Malicious Talk to pass unpunished? If there be not any one instance to be found in a whole Reign, of a Man that hath suffered against Law, and but very few Examples of those that have suffered by it, shall we endure them that dare say in Coffee houses, and in other publick places, that the Nation is enslaved?
77. Little cause to be jealous of our Liberties and Properties. 'LET it be lawful to provoke and challenge the most discontented, and the most unsatisfied Spirit in the Kingdom, to shew that time, if he can, since the World began, and this Nation was first inhabited; wherein there were fewer Grievances, or less cause of Complaint than there is at this present. Nay give him scope enough, and let him search all Ages, and all places of the World, and tell us, if he can, when and where there was ever found a happier People than we are at this day.
78. For who else would suffer such malicious Talkers to go unpunished. 'AND if Malice it self ought to blush when it makes this Comparifon, what strange Ingratitude both to God and Man are they guilty of, who behave themselves so, as if they could be ill at ease under so temperate a Government.
79. One may challenge the most discontented Spirits in the Kingdom to shew when there were less Grievances, or less cause of Complaint than now. Nay, search all Ages and places of the World, and none more happy than we are. 81. Therefore how ungrateful both to God and Man are they who are ill at ease under so temperate a Government?
80. AND

The Lord Chancellor's Speech,
Thursd. May
23. 1678. pag.
14, 15.

AND the King, as if all he had hitherto spoken did not seem enough to him for the satisfaction of his People, makes one advance higher yet, and says to his Parliament, **I do give you**

*The King's
Speech, Thursd.
March 6.
1673. pag. 7.*

this Assurance, that I will with my Life defend the Laws of this Kingdom: and (may he not then, let us in cool Blood consider, justly go on thus to them?) I do expect from you to be defended from the Calumny, as well as danger of those worst of Men, who endeavour to render me and my Government odious to my People.

THAT there are such, and especially at this time, it is too notorious; and it due Care and Circumspection be not taken, they will quickly be *in no small hopes to raise a Storm that nothing shall be able to allay.*

SUCH are they who are industriously active in improving Fears and Jealousies among the Populace, and in nourishing all the base Suspicions which they can devise.

THESE should diligently be looked after; who, with their
‘ Ill meant distinctions between the Court and the
‘ Country, between the Natural and the Politick Capacity; go about to perswade others that these are
‘ two several Interests.

*The Lord Chancellor's Speech,
Feb. 15, 1673.
pag. 15, 16.*

‘ BUT saith the Lord Chancellor immediately after, let such Men have a care of that Precipice to which such Principles may lead them; for the first Men that ever began to distinguish of their Duty, never left off till they had quite distinguished themselves out of all their Allegiance.

AND I wish with all my heart that *That known Truth* of my Lord Keeper's was imprinted into the hearts of all His Majesty's Subjects; and which, I am sure, would keep us then within the decent Bounds of our Loyalty and Obedience to him, ‘ That

*The Lord Keeper's Speech,
Octob. 10.
1667. pag. 8.*

‘ there is no distinct Interest between the King
‘ and his People; but the Good of one is the Good
‘ of both.

*The Lord Chancellor's Speech,
Sept. 13, 1660.
pag. 18.*

‘ AND, for the publick Good, the King will
‘ give no intermission to his own thoughts. Away
‘ then with all the vain Imaginations of those who labour to infuse a misbelief of the Government.

*The Lord Chancellor's Speech,
Feb. 15, 1673.
pag. 15.*

Id. pag. 14.

‘ WE that have the happiness to live under so excellent a Monarchy, so admirable a Constitution
‘ and Temper of Government, we that remember
‘ what the want of this Government cost us, and the
‘ miserable Defolations which attended it, have all
‘ the Motives, and are under all the Obligations that can be, to
‘ secure and advance the Interest of it.

82.

The King declares he will with his Life defend the Laws of this Kingdom.

83.

Therefore let us defend him from the Calumny of those who would render him and the Government odious to the People.

84.

It is too notorious that there are such.

85.

And they are those that improve Fears and Jealousies.

86.

they have ill meant distinctions between the Court and the Country, between the Natural and the Politick Capacity.

87.

But let such have a care of a Precipice.

88.

There is no distinct interest between the King and his People.

89.

For the Publick Good the King will give his thoughts no Intermission.

90.

We that have the happiness to live under so temperate a Government

have all the Motives that can be to secure the Interests of it.

THE

91. 'THE King on his part, (as the *Lord Chancellor* *Id. Ibid.*
 The King 'admirably well speaks to both Houses of *Parlia-*
 meets his Par- 'ment,) meets you with so open and so full a heart, and is so absolute-
 liament with 'ly resolved and determined to do all that in him lies to glad the
 an open and 'hearts of his People, that it must be the strangest infelicity in the
 full heart, and 'World, if either he or his Subjects should meet with any disap-
 is resolved to 'pointments here.
 glad the hearts 'FOR the King hath no desires but what are pub-
 of his People 'lick, no Ends or Aims which terminate in himself; *Id. pag. 15.*
 by all things 'all his Endeavours are so entirely bent upon the Welfare of all
 he is able to 'his Dominions, that he doth not think any Man a good Subject,
 do for them. 'who doth not heartily love his Country: and therefore let no
 'Man pass for a good Patriot, who doth not as heartily love and
 'serve his Prince.

92. 'PRIVATE Men indeed are subject to be misled *Ibid.*
 The King hath 'by private Interests, and may entertain some vain
 no desires but 'and slender hopes of surviving the Misfortunes of the Publick:
 what are pub- 'but a Prince is sure to fall with it, and therefore can never have
 lick: all his 'any Interests divided from it.
 endeavours 'TO live and die with the King is the highest *Ibid.*
 are for the 'Profession a Subject can make; and sometimes it is
 Welfare of his 'a Profession only, and no more; but in a King it is an absolute
 People. 'Necessity: 'tis a Fate inevitable, that he must live and die with
 'his People.

93. 'To be sure then the King will do any reasonable thing to che-
 And he thinks 'rish and maintain the *Rights* and *Interests* of his People, since by
 none good 'that means he knows he does the more firmly establish himself in
 Subjects who 'all their Affections; and that, he hath always accounted, his *Best*
 do not heartily 'Security. He hath said it himself in a *Letter* to his *Parliament* in
 love their 'Scotland, assembled *October 19. 1669. pag. 2.* That, *By the*
 Country. 'Union of the Hearts and Hands of our People, our
 'Throne shall be strengthened, and they have Peace and
 'Love settled amongst them for ever.

94. 'AND in his Declaration to all his Loving Subjects, two Years
 Private Men 'after his happy Restoration to us, saith he, We are very sure
 may be misled 'that what Guards soever may be found neces-
 by private In- 'sary for us to continue, as in former times,
 terests. 'for the Dignity and Honour of our Crown;
 'the sole Strength and Security we shall ever confide
 'in shall be the Hearts and Affections of our Subjects,
 'indeared and confirmed to us by our Gracious and stea-
 'dy manner of Government, according to the Antient
 'known Laws of the Land; there being not any one
 'of our Subjects, who doth more from his Heart abhor,
 'than we our selves, all sorts of Military and Arbi-
 'trary Rules.

95. 'Therefore the sole Strength and Security
 But a Prince 'the King shall confide in,
 is sure to fall 'shall be the hearts of his
 with his 'Subjects, en-
 People. 'deared and
 'confirmed to
 'him by the steady Government according to Law.

96. 'Decemb. 26.
 For it is an '1662. pag. 6,7.
 absolute neces-
 sity in a King
 to live and die
 with them.

97. 'HERE

HERE you see is *Liberty* and *Property* assured to you upon the *Word* of a *King*; for no *Government* is so dear to him, as that which is upheld by the *Ancient Laws* of his Ancestors. And as there is *Nothing* in the *World* which ought to be held so *Sacred* and *Inviolable* among *Kings* and *Sovereigns*, as the *true* and *exact* *Observation* of their *Words*, so this His *Majesty* very well knew: and

The King's Speech at the Opening of the Parliament, May 8, 1651. pag. 1.

this it was that made him say, **I do value my self much upon keeping my Word, upon making good whatsoever I promise to my Subjects.**

The Lord Chancellor's Speech, Feb. 15, 1674. pag. 11.

‘**WHAT** Reason then is there for so strange a *Diffidence* and *Distrust*? which, like a general *Infection*, begins to spread it self into almost all the *Corners* of the *Land*. *Arbitrary Rule* and *Government*, you find, the *King* can no more endure to think of, than you your selves. He tells you, **It is that which his Soul abhors, perfectly abhors:** and therefore, consequently, it must be that which you are never likely to see him take up.

THIS, methinks, should confirm our Faith, and make us confident, that what the *King* hath freely spoken, he will as fully maintain and justify.

LET us then readily and unanimously give to the *King* our Hearts, ‘Who is continually opening and stretching his Arms to all who are worthy to be his Subjects, ‘worthy to be thought *English Men*. How would he extend his Heart with a pious and a grateful Joy, to find all his Subjects at once in his Arms, and himself in theirs!

SAITH this *Gracious Majesty*, in his Declaration to all his Loving Subjects; **It hath been always a constant Profession of ours, that we do, and shall ever think our Royal Dignity and Greatness more happily and securely founded on our own Clemency, and our Subjects Loves, than in their fears, and our Power.**

Id. ibid.

WHICH most sincere Profession of ours, goeth he on, may suffice also to expose the Wickedness and Falshood of that Malice, concerning the Design of introducing a way of Government by *Arbitrary Power*.

NO, He knows a better way of *Ruling*, than by that of the *Sword*: it is both more easie, and more suitable, and agreeing with his Nature, his *Clemency*. He had rather come to you in Love, than in *Power*. 'Tis in your *Hearts* he aims to live, for there he finds his *Surest Rest*.

99. Here is Liberty and Property assured to us upon the Word of a King.

100. Who values himself much on keeping his Word.

101. What reason then for any distrust?

102. What the King hath thus freely spoken, surely he will as fully maintain and justify.

103. Let us then give the King our hearts, who is always opening his arms to us.

104. The King accounts his Dignity and Greatness more happily founded on his Clemency, and his Subjects Loves, than in their Fears, and his Power.

105. What malice is that to talk of his Arbitrary Government.

‘THE King of *Spain’s* Mines will sooner deceive him, than that Revenue will fail him; for his Mines have Bottoms: but the deeper His Majesty sinks himself into the Hearts and Affections of his People, the greater he will find his Wealth to be, and the more invincible his Strength.

The Speech of the Speaker of the House of Commons to the King, Saturd. Decemb. 29. 1660. at their Dissolution, pag. 31.

106.

Never any King valued himself more on his People’s Love than he doth.

THEREFORE did the King ingenuously deal with us all, when he said, **Never King valued himself more upon the Affections of his People, than I do; nor do I know a better way to make my self sure of your Affections, than by being just and kind to you all: and whilst I am so, I pray let the world see, that I am possessed of your Affections.**

The King’s Speech, Aug. 29. 1660. p. 5.

107.

And the best way to have their Loves is by being just to them all.

AND saith the *Lord Chancellor*, ‘The King thinks himself the happiest, and the greatest Prince of the World; not from the Situation of his Dominions, and the Power of his great Navy, with which he can visit his Neighbours, and keep them from visiting him; or from the Noble Revenue you have setled upon him, which he will improve with all good Husbandry: But from being possessed of the Affections and Hearts of such Subjects, that he doth so entirely love them, and depend upon them,

The Lord Chancellor’s Speech, Decemb. 29. 1660. p. 17, 18.

108.

The King thinks himself the happiest Prince of the World, from being possessed of his People’s Hearts and Affections.

that all his Actions, and all his Counsels, shall tend to no other end, but to make them happy and prosperous: that he thinks his Honour and his Interest principally to consist in providing for, and advancing the Honour and Interest of the Nation: that he is so confident in the multitude of his very good and faithful Subjects, that he is very hard to be perswaded, that his few ill and unfaithful Subjects can do him much harm; that he so much depends upon the Affection of honest Men, and their Zeal for his Security, that he is not so solicitous and vigilant for his own Safety as he ought to be, amidst so many Combinations, of which he is so well informed, that his Servants, who with Grief and Anguish importune him not to take so little care of his own safety, can obtain no other Answer from him, than what *Cæsar* heretofore gave to his jealous Friends: *Mori se male quam timere*. He will die any death, rather than live in fear of his own Subjects, or that they should live in fear of him.

110.

His Lenity and Mildness is remarkable.

HIS Lenity and Mildness, and his great and wonderful Condescensions to his People, do plainly testifie, that all his Endeavours have been, and his Resolutions are, to make his Kingdom a Kingdom of Loves to them.

111.

Therefore let other Princes glory in their Subjects Obedience, the King only values himself on his People’s Affections.

LET other Princes glory in the most refined Obedience of their Vassals, His Majesty values himself upon the Hearts and Affections of his People, and thinks his Throne, when seated there, better established than the most exalted Sovereignty of those who tread upon

The Lord Keeper’s Speech, Jan. 7. 1673. pag. 19, 20.

upon the Necks of them that rise up against them.

SINCE the World stood, never had any King so great a cause to rest upon this Security.

THEY were your Hearts that mourned in secret for the absence of the King: They were your Hearts and Affections to the King which tired out all the late Usurpations, by your invincible Patience and Fortitude: It was you that taught our *English* World to see and know that no Government could be settled here, but upon the true Foundations of Honour and Allegiance.

WHAT may not the King now hope for from you? What may not you assure your selves from him? Can any thing be difficult to Hearts so united, to Interests so twisted and interwoven together, as the King's and yours are?

BEFORE ever he touched the *English* Shore, of his own free motion, how graciously was he pleased to declare, that he granted a free and general Pardon to all his Subjects, how haughty soever any of their Offences had been to him (excepting only some few Persons, as should afterwards be excepted by *Parliament*:) and how readily did he pass the *Act of Indemnity and Oblivion*, when it was presented to him, *To the intent* (as the *Act* in the Preamble expresses it) *that no Crime whatsoever committed against His Majesty, or his Royal Father, should hereafter rise in Judgment, or be brought in question against any of them, to the least Endammement of them, either in their LIVES, LIBERTIES or ESTATES; or to the prejudice of their Reputations, by any Reproach, or term of distinction; and to bury all Seeds of future Disorders, and remembrance of the former; as well in his own Breasts, as in the Breasts of his Subjects one towards another: and that so there should be a firm Resettlement of both his own just Rights, and the Rights of his People.* I say, how readily did he pass that *Act*?

The King's Declaration, Dec. 26, 1662. pag. 45.

And, Certainly there can be no greater Evidence, that the passing it did proceed from the Clemency of our Nature, (as he himself hath said it) than that we have been pleased to make it our especial care to have it confirmed by a new Act: and whereas, saith he, we not only consented unto, but most earnestly desired the passing that Act at first, and confirming it since, as being no less conformable to our Nature, than conducive to a happy Settlement: so we do hereby most solemnly renew unto all our Subjects concerned in it, this Engagement, on the Word of a King, that it shall never be in the power of any person or Interest whatsoever, to make us decline from the Religious Observance of it.

The King's Speech, Decem. 29, 1660. p. 4, 5

AND what high and lofty things doth he speak of it? saith he, I shall conclude with this, which I cannot say too often, nor you too often, where you go, (for it was at the Dissolution of that *Parliament*)

112.

Never had any King such cause to rest on this Security.

113.

For the People's hearts have been seen all along towards him.

114.

Therefore what may not the King hope for from them, and what may not they assure themselves of from him?

115.

How readily did he pass the *Act of Oblivion*? so that no Crime should be remembered against them to the prejudice of their Lives, Liberties, Estates or Reputations.

116.

And there can be no greater Evidence that the passing it proceeded from his Clemency, than his care to have it confirmed by a new Act.

117.

And it never shall be in the power of any to make him decline the strict Observance of it.

118. He did impute the Security we were all in to that happy Act.

119. That the chief Corner-Stone that supports this excellent Building.

120. Confidence our joynt and common Security.

121. What Acceptation he should find, that would go about to divert him from the Observation of it.

122. Still he calls this Act the chief Corner-Stone that supports this excellent Building.

123. That Confidence is our joynt and common Security.

124. He is of the same Opinion on he was by the experience he had of the benefit of it.

125. Therefore when any clamour against it, be as severe as possible against such new Offenders upon old Principles.

126. He is no wise Man who shall go about to infringe that Act in the least degree: or can he be the King's Friend, who would make him break such a Promise.

ment) that next to the miraculous Blessing of God Almighty; and indeed, as an immediate Effect of that Blessing, I do impute the good Disposition and Security we are all in, to the happy Act of Indemnity and Oblivion: that is the principal Corner-Stone which supports this excellent Building, that creates kindness in us to each other; and Confidence is our joynt and common Security. You may be sure, I will not only observe it Religiously and Inviolably my self, but also exact the Observation of it from others. And if any person should ever have the boldness to attempt to persuade me to the contrary, he will find such an Acceptation from me, as he would have, who should persuade me to burn MAGNA CHARTA, cancel all the old Laws, and to erect a new Government after my own Invention and Appetite.

WHEN His Majesty came to see his new Parliament, what was one (and a great) part of his Speech to them, but this? Above all, I must repeat what I said when I was last here, saith he, that next to the miraculous Blessing of God Almighty; and indeed, as an immediate Effect of that Blessing, I do impute the good Disposition and Security we are all in, to the happy Act of Indemnity and Oblivion: that is the principal Corner-Stone which supports this excellent Building, that creates kindness in us to each other, and Confidence is our joynt and common Security.

I am sure I am still of the same Opinion; and more, if it be possible, of that Opinion, than I was, by the Experience I have of the Benefit of it, and from the unreasonableness of what some Men say against it, though, I assure you, not in my hearing. In God's Name, provide full Remedies for any future Mischiefs, be as severe as you will against new Offenders; especially if they be so upon old Principles; and pull up those Principles by the Roots. But I shall never think him a wise Man, who would endeavour to undermine or shake that Foundation of our Publick Peace, by infringing that Act in the least degree: or that he can be my friend, or wish me well, who would persuade me ever to consent to the Breach of a Promise, I so solemnly made when I was abroad, and performed with that Solemnity; because, and after I promised it, I cannot suspect any Attempts of that kind by any Men of Merit and Vertue.

The King's Speech, May 8, 1661. at the Opening of the Parliament, pag. 23.

The Lord Chan-
cellor's Speech
in the same, p.
10, 11.

‘AND now it would be very unseasonable and unreasonable to endeavour to shake that Foundation, which, if you will take the King’s Judgment, supports the whole Fabrick of our Peace and Security. He tells you what he shall think of any who goes about to undermine that Foundation; which is a Zeal no Prince could be transported with but himself. It might have seemed enough for a King who had received so many Injuries so hardly to be forgotten, undergone so many Losses so impossible to be repaired? to have been willing to confirm, and to re-enact the *Act of Oblivion and Indemnity*, when you should present it to him: But to prepare such an Act for you, to conjure you by all that is precious, by your Friendship to him, to dispatch those Acts with Expedition; is such a piece of Fatherly Tenderness and Piety, as could proceed from no Heart, but such a one, in which God hath treasured up a stock of Mercy, and Justice, and Wisdom, to redeem a Nation. And truly, My Lords and Gentlemen, for our selves; if we consider how much we owe to those, who with all the Faculties of their Souls, contributed to, and contributed the blessed Change, the restoring the King to his People, and his People to the King: and then how much we owe to those who gave no Opposition to the Vertuous Activity of the other; (and, God knows, a little opposition might have done much harm) whether we look upon the Publick, or upon our own private Provocations, there will remain so few who do not deserve to be forgiven by us, that we may very well submit to the King’s Advice, and his Example: of whom we may very justly say, as a very good *Historian* said of a very great Emperor; and I am sure, it could never be so truly said of any Emperor as of ours: *Facere recte cives suos, Princeps Optimus faciendo docet; cumque sit imperio Maximus, Exemplo Major est.* Nor indeed hath he yet given us, or have we yet felt any other Instances of his Greatness, and Power, and Superiority, and Dominion over us. *Nisi* (as he said) *aut levatione periculi, aut accessione dignitatis*, by giving us Peace, Honour and Security, which we could not have without him; by desiring nothing for himself, but what is as good for us, as for himself.

AND certainly, the Consideration of this made the Honourable House of Commons Resolve, upon the Question, *Nemine contradicente; That the Humble Thanks of their House should be returned to the King’s Majesty, for his Constancy in the Observation of the Act of Indemnity.*

AND also it was then Resolved, &c. *Nemine contradicente; That the Humble Thanks of their House should be returned to the King’s Majesty, for his Profession against Introducing a Government by a Military Power, in his Declaration to all his Loving Subjects, Decemb. 26. 1662.*

127.

This is a Zeal no Prince could be transported with but himself.

128.

For him, after such Indignities, &c. to prepare such an Act for us, and to conjure his Parliament by all their Friendship to him, to dispatch it, is a piece of Fatherly tenderness indeed.

129.

For there were but few who did not deserve to be forgiven by him.

130.

The only Instances of the King’s Greatness and Power over us, have been the giving of us Peace, Honour and Security.

131.

This made the House of Commons unanimously return him their Thanks for his constant Observance of the Act of Oblivion.

132.

As also for his professing against introducing a Government by Military Power.

AND in the Speech which their Speaker delivered in the Name of the whole House, *Feb. 26. 1662.p.6,7.* he saith thus: 'We your Majesty's most Dutiful and Loyal Subjects, &c. do for our selves, and in the Names of all the Commons of *England*, render to your Sacred Majesty the Tribute of our most hearty Thanks, for that infinite Grace and Goodness, wherewith Your Majesty hath been pleased to publish your Royal Intentions of adhering to your *Act of Indemnity and Oblivion*, by a constant and Religious Observance of it. And our Hearts are farther enlarged in these Returns of Thanksgivings, when we consider Your Majesty's most Princely and Heroick Professions of relying upon the Affections of your People, and abhorring all sort of Military and Arbitrary Rule.

133.
As for his laying out the Moneys that have been given him.

AS for the several Sums of Money which have been given to His Majesty, have they not been given him upon the Nation's Account, and for its Good, Welfare and Security? We have had briefly a By-regard to our own selves, and it was the sake of our dear Interest and Safety that made us so full of Generous Liberality to him: and how all those great Sums have been laid out to those Ends, you shall not take my Word for it; but, as I have done all along hitherto, so I will still continue, what must needs be your best and fullest satisfaction, to repeat to you the King's own Words.

WHEN the House of Commons had passed the Bill entituled *An Act for a speedy Provision of Money, to pay off and disband all the Forces of this Kingdom, both by Sea and Land:* 'Upon which they hoped such a Sum would be advanced and brought in, as might be sufficient, fully to discharge and dispatch that Work. And humbly prayed His Majesty's Gracious Acceptance of, and Royal Assent to it. The King was pleased to come and tell them; **That he thanked them for the many good things they had done for him, and for the Kingdom. And, saith he, In truth, I do thank you more for what you have done for the publick, than what you have done for my own particular; and yet I do thank you too for that with all my heart: But I confess to you, I do thank you more for the provision you have made to prevent free Quarter, during the time the Army shall be Disbanding, which I take to be given for my Satisfaction, than I do for the other present you have made me for my own particular Occasions: And I do promise you, which is the best way I can take to gratifie you, I will not apply one Penny of that Money to my own particular Occasions, what shift soever I make, till it is evident to me, that the publick will not stand in need of it: and if it do, every Penny of it shall be disbursed**

Aug. 29. 1662.
The Speech of the Speaker of the House of Commons to the King in the House of Lords, p. 25. 7.

The King's Speech to both Houses, Septem. 13. 1660 p. 4.

134.
He promises, which is the best way he can take to gratifie his Parliament and People, that not one Penny of it shall be laid out to his own particular Occasions, till it is evident, the Publick will not need it.

for that with all my heart: But I confess to you, I do thank you more for the provision you have made to prevent free Quarter, during the time the Army shall be Disbanding, which I take to be given for my Satisfaction, than I do for the other present you have made me for my own particular Occasions: And I do promise you, which is the best way I can take to gratifie you, I will not apply one Penny of that Money to my own particular Occasions, what shift soever I make, till it is evident to me, that the publick will not stand in need of it: and if it do, every Penny of it shall be disbursed

disbursed that way; and, I dare say, I shall not be the poorer for it.

WHEN the King came to his Parliament, the first day of their Meeting after their Adjournment, he tells them; *The Occa-*

*The King's
Speech to both
Houses, Wed-
nesday, Novemb.
20. 1661. pag.
1, 2.*

sion of my coming hither is Extraordinary: It is to say something to you on my own be-
half, to ask somewhat of you for my self; which is more than I have done of you, or of those who met here before you, since my com-
ing into England. I need not have done it

then; and, upon my Conscience, I need not do it now: They did, and you do, upon all occasions, express so great an Affection and Care of all that concerns me, that I may very well refer both the matter and the manner of your doing any thing for me, to your own wisdoms and Kindness. And indeed, if I did think that what I am to say to you now, did alone, or did most concern my self; if the uneasie Condition I am in, if the Straits and Necessities I am to struggle with, did not manifestly relate to the publick Peace and Safety, more than to my own particular, otherwise than as I am concerned in the Publick, I should not give you this trouble this day; I can bear my Necessities, which merely relate to my self, with patience enough.

AND having in short given them an Account of the *Insupportable Weight* that the *Publick Necessities* laid upon the *Crown*, and the *Obligations* it lieth under, to provide for the *Interest, Honour and Security of the Nation*; he says, *These are the pressing Occasions which I am forced to recom-*

Id. pag. 3, 4.

mend to you with all possible Earnestness, and do conjure you to provide for, as speedily as is possible; and in such a manner as may give us Security at home, and some Reputation abroad. I make this Discourse to you with some Confidence, because I am very willing and desirous that you should thoroughly examine whether these Necessities I mention be Real or Imaginary, or whether they are fallen upon us by my fault, my own ill Managery, or Excesses; and provide for them accordingly. I am very willing that you make a full Inspection into my Revenue, as well the Disbursements as Receipts; and if you find it hath been ill managed by any Corruption in the Officers I trust or by my own Unthriftiness, I shall take the Information and Advice you shall give me very kindly: I say, if you find it: for I would not have you believe any loose Discourses, how confidently soever urged, of giving away fourscore Thousand Pounds in a Morning.

135.

And when his Majesty came again to ask them for some more Money, he tells them, if it did most concern himself, and his Straits &c. and did not manifestly relate to the publick Peace more than to his own particular, he would not ask.

136.

For he can bear his own Necessities patiently enough

137.

And then, after he had laid open the Obligations of the Crown to provide for the Interest, Honour and Security of the Nation: and declared to them the pressing Occasions that made him so earnest, He desires them to examine thoroughly whether such Necessities were real or not, or whether fallen by his fault upon us, and give him accordingly.

138.

But not to believe any loose discourses of giving away vast sums of Money in a Morning.

139.

For he is sorry
he can reward
his faithful
Servants no
better.

ning, and many other Extrabagancies of that kind. I have much more reason to be sorry that I have not to reward those who have ever faithfully served the King my Father, and myself, than ashamed of any Bounty I have exercised towards any Man.

140.

Thus if the
King ask
for Money, it
is to provide
for our Safe-
ty and Inter-
est.

HERE you find is plain dealing: The King comes to ask of his Parliament some Supply; but it is to this end, that the Nation may be the better by it; that some necessary Provisions for the very Safety of the Kingdom may be made without delay: that we may have cause to rejoice in our own Peace and Quietness, being under the Covert of his Wings, whose Princely Heart and Head cannot (no more than it ought to) be free from cares and thoughts of our Protection and Happiness.

NOR unless, upon serious Examination, these pressing Necessities be found real, and that they have not happened by any fault in him, (who is perfectly willing that they should enter into the strictest Search in the Case) does he require any thing. And he would take the Information kindly from them, if they would be so free as to tell him, upon the Enquiry, that they do find Corruption in any of the Officers that he trusts.

141.

And he is ex-
ceedingly de-
ceived, if what-
ever he hath
had given him
be any other-
wise given,
than to be laid
out for the
publick use
and benefit,
and so it shall,
and we shall
find we are the
richer by our
giving.

WHEN His Majesty met the House of Commons in the Panquetting-house at Whitehall, in March, and told them, That, in truth he did not know they were any whither nearer settling his Revenue than they were at Christmas: Saith he, I am sure I have communicated my Condition to you without Reserve, what I have coming in, and what my necessary Disbursements are; and I am exceedingly deceived, if whatever you give me, be any otherwise given to me, than to be issued out for your own use and benefit. Trust me, it shall be so; and if you consider it well, you will find that you are the richer by what you give, since it is all to be laid out, that you may enjoy the rest in Peace and Security.

The King's
Speech to the
House of Com-
mons, Mar. 1.
1651. pag 5, 6.

142.

Miserable have
been the ef-
fects that at-
tended the
Wants of the
Crown.

GENTLEMEN, I need not put you in mind of the miserable Effects which have attended the Wants and Necessities of the Crown: I need not tell you that there is a Republican Party still in the Kingdom, which hath the Courage to promise themselves another Revolution: and methinks I should as little need to tell you, that the only way, with God's Blessing, to disappoint their hopes, and indeed, to reduce them from those extravagant Hopes and Desires, is to let them see, that you have so provided for the Crown, that it hath wherewithal to support it self, and to secure you: which I am sure is all I desire, and desire only for your Preservation. Therefore I do conjure you, by all the Professions of Affection

Id. ibid. &
pag. sequente.

143.

Therefore to
have such Pro-
vision made
for the Crown,
as that it might
be able to sup-
port it self, and
secure us, is all
the King de-
sires, and that
only for our
Preservation.

you

you have made to me, by all the Kindness I know you have for me, after all your Deliberations, betake your selves to some speedy Resolutions; and settle such a real and substantial Revenue upon me, as may hold some proportion with the necessary Expences I am at for the Peace, and Benefit, and Honour of the Kingdom: that they who look for Troubles at home may have that Esteem and Value of us, as may secure the Interest and Honour of the Nation, and make the Happiness of this Kingdom, and of this City, once more the Admiration and Envy of the World.

THUS you see, the Peace and Benefit, the Interest and Honour, and Happiness of this Nation, the King's Heart is full of Gracious Intentions to procure and support. This is it he greatly desires; and desires it for our sakes, as well as his own. Under his Protection he would have us to enjoy our Safety; not only that our Persons should be safe, but that all that belongs, or is dear to us, should be so likewise; our Religion, our Liberties, and all our Civil Rights. And what more is it possible for a King to do, to win over all the Hearts of his Subjects to him? And shall he so deserve our Affections, and we ever grudge him our Purse?

BUT, to return to the King's own further Words: Saith he to his Parliament; My Lords and Gentlemen, You have so much obliged me, not only in the matter of those Bills which concern my Revenue, but in the manner of passing them, with so great Affection and Kindness to me, that I know not how to thank you enough.

I do assure you, and I pray assure your friends in the Country, that I will apply all you have given me to the utmost Improvement of the Peace and Happiness of the Kingdom; and will, with the best Advice and good Husbandry I can, bring my Expences within a narrower Compass.

THE Lord Chancellor, in his Speech after this of the King's, said to them, ' You know how our Sovereign Lord the King found the Crown at his blessed Return to it. You can tell the World, that as soon as he came hither, besides the infinite that he forgave, he gave more Money to the People, than he hath since received from them: That at least two parts of three, that they have since given him, have issued for the disbanding Armies never raised by him, and for payment of Fleets never sent out by him, and of Debts never incurred by him.

AND, after a great deal more of much what to the same purpose, may he not very well go on and say? ' You may with a very good Conscience assure your selves, and your Friends and Neighbours, that the charge the Crown is now at by Sea and Land, for the Peace and Security, and

144.
Well, when the Parliament had given the King Moneys, how does he thank them for it, and tell them he will apply it all to the greatest advantage for the Peace and Happiness of the Kingdom.

145.
And with the best Advice and good Husbandry he can, he will contract his Expences.

146.
How the King found the Crown when he came to it.

147.
How he gave more Money to the People, than he hath received from them.

148.
How the Moneys have been laid out that were given him,

149.
The Charge the Crown is at both by Sea and Land, for our Peace and Security.

The King's Speech to both Houses at their Prorogation, Mond. May, 19. 1662. pag. 4.

The Lord Chancellor's Speech to the same p. 12

Id. pag. 13.

150. 'Wealth and Honour of the Nation, amounts to no less than eight hundred thousand Pounds a Year: all which did not cost the God, in giving us this King, hath given us the most chearful Giver; that hath given us all we have asked, all he hath to give. 'Crown, before these Troubles, fourscore thousand Pounds the Year; and therefore they will never blame you for any Supply you have given, or Addition you have made to the Revenue of the Crown.

151. He only retains what we give him for our sakes, that we might be the better by it.

152. The Greatness of the King is the greatness of the People.

153. The King's thanks to the Parliament for their Present to him.

154. The Necessities of the Crown not coming by the King's Impvidence or Ill-Husbandry.

155. Nor would the King have had the Supply, if it were not necessary for our Peace and Quiet.

156. He will rather impose upon himself than upon his Subjects.

157. Nothing more of publick consideration than to support the Dignity of the Crown.

158. It is unsafe as well as dishonourable for the King's Revenue to fall short of his most necessary expences.

'FOR, Besides all other Stupendious Blessings that God Almighty hath conferred upon us, he hath, in this our King, given us the most chearful Giver, that ever People have been blessed with: A King that hath, with all imaginable chearfulness, given us all we have asked of him, all he hath to give; who would not take or retain any thing we give to him, but for our own sakes; that by receiving and retaining it, he may give it to us again in more abundance; in abundance of Peace, and Plenty, and Honour; and all the Comforts which can make a Nation happy.

THUS spake that Noble Lord: and did we not see the Fruits and Effects of it? 'The Greatness of the King, is the Greatness and Safety of his People. The Springs and Rivers, which pay Tribute to the Ocean, do not lessen, but preserve themselves by that Contribution.

SAITH the King, (and, oh! how full, upon every Occasion, is his heart of Generous Gratitude!) when the Parliament had presented him with a Money-Bill; **I thank you for the Present you have made me this Day; and I hope your Countries will thank you when you come home for having done it. I am not Conscious of having brought the Straights and Necessities I am in upon my self by any Improvidence or Ill-Husbandry of my own: I know the contrary: and I do assure you, that I would not have desired or received the Supply you have now given me, if it were not absolutely necessary for your Peace and Quiet, as well as mine. And I must tell you, it will do me very little good, if I do not improve it by very good Husbandry of my own, and by retrenching those very Expences, which in many respects may be thought necessary enough. But you shall see I will much rather impose upon my self, than upon my Subjects: And if all Men will follow my Example in retrenching their Expences, which (it may be) they may do with much more Convenience than I can do mine, the Kingdom will in a very short time gain what you have given me this day.**

'NOTHING is, or can be of a more publick Consideration, than to support the Dignity of the Crown; which is, in truth, the Dignity of the Nation. Besides, it is unsafe, as well as dishonourable, that the King's Revenue should fall short of

Id. pag. 20.

The Lord Keeper's Speech, Octob. 13. 1675. pag. 7.

The King's Speech to both Houses at their Prorogation, Mond. July 27. 1663. p. 334.

The Lord Chancellor's Speech to both Houses, Octob. 21. 1672. pag. 16.

'his

his most necessary, and most unavoidable Expences.

WHEN the Parliament, like the richest and the noblest Soil, a Soil manured and enriched by the bountiful Hearts of the best Subjects in the World, had yielded the King two full Harvests in one Year: Saith the Chancellor to them on the Day of their Prorogation:

The Lord Chancellor's Speech, Monday, May 19. 1657. pag. 8, 9.

'You have not only supplied the Crown to a good degree, for discharging many Debts and Pressures, under which it even groaned, and enabled it to struggle with the present Straits and Necessities; Debts not contracted, and Necessities not run

159.
It is fit there should be such a constant growing Revenue as may preserve the Crown from scandalous Wants and Necessities as formerly it lay under.

'into by Improvidence and Excess. You may, when you please, receive such an Account as will clear all such Reproaches. But you have wisely, very wisely provided such a constant growing Revenue, as may, with God's Blessing, preserve the Crown from those scandalous Wants and Necessities, as have heretofore exposed it and the Kingdom to those dismal Miseries, (as he said then) from which they are but even now Buoyed up: For whatsoever other Humane Causes may be assigned, according to the several Fancies and Inclinations of Men, of our late miserable Distractions, they cannot be so reasonably imputed to any one Cause, as to the extream Poverty of the Crown: the want of Power could never have appeared, if it had not been for the want of Money.

160.
Our late Distractions may be imputed much to the Poverty of the Crown.

'AND I am confident, both the present and succeeding Ages will bless God, and celebrate your Memories for those two Bills, of putting the Militia into the King's Hands, and supplying the Crown by an Additional Revenue, as the Foundation of their Peace, Quiet and Security.

161.
The want of Power the effect of want of Money.

'OUR Treasures are as the Sinews of War, and as the Bonds of Peace; and the great Aids which are given to the King are but like the Blood in its Circulation, which will return again, and nourish all the Parts.

162.
The Militia Bill and the Additional Revenue, the Foundation of our Peace and Security.

WHEN the Speaker of the House of Commons presented His Majesty with a Bill of Supply, for carrying on the then War, of 1800000 l. The King, in his Speech to both the Houses, thus saith: My Lords and Gentlemen; I thank you for this other Bill of Supply which you have given me: and I assure you, the Money shall be laid out for the Ends it is given.

163.
Treasures the Sinews of War and the Bonds of Peace.

The King's Speech, Feb. 8. 1656. pag. 3.

164.
Our Aids to the King like the Blood in its Circulation.

NAY, saith the King to them in another Speech, I can tell you truly, I desire to put you to as little Cost as is possible: I wish with all my Heart, that I could bear the whole Charge of this War my self, and that my Subjects should reap the benefit of it to themselves.

165.
Upon the Bill of Supply of 180000 l. for the War, the King assures us the Money shall be laid out for the same ends it was given.

The King's Speech to both Houses, Sept. 21. 1656. p. 3.

166.
The King desires to put us to as little cost as possible.

AND he told them, Though they had given him very large Supplies for the carrying on the War, yet he was forced to anticipate his own Revenue,

167.
He wishes he could bear the charge, and his Subjects reap the benefit of the War.

venue, and to raise a very great Sum of Money, or he had not been able to set out the Fleet that last Spring; and he had some hopes upon the same Credit, to be able to pay off the great Ships as they came in.

AND all this he was very willing and ready to do himself, because he would be as little burdensome and uneasie to his People as possibly he could; having found them so free upon all Occasions, to give him necessary and large Supplies.

168.

Though Necessities press him, yet he was unwilling to ask for further Assistance till he saw he could no longer tarry; and then he assures us that the great Sum that was last given him was wholly applied to the Navy, as it was intended.

THIS, doubtless, made him say to his Parliament, I have had great Experience of your Affection and Loyalty to me, and am very confident of the Continuance of it. It is now almost a Year and a half since your last sitting; and though my Debts have pressed me very much, yet I was unwilling to call for your Assistance till this time. What you gave me last was wholly applied to the Navy, and that extraordinary Fleet for which it was intended.

The King's Speech to both Houses, Tuesd. Octob. 19. 1659. pag. 3, 4.

169.

His earnestness in asking was only from a Prospect of very ill Effects which would befall the whole Kingdom without a new Supply.

AND when he met them the February following, saith he, when we last met, I asked you a Supply, and I ask it now again with greater Instance. The uneasiness and Straitness of my Affairs cannot continue without very ill Effects to the whole Kingdom. Consider this seriously and speedily; it is yours and the Kingdom's Interest as well as mine: and the ill Consequence of a want of an effectual Supply must not lie at my Door. And that no Disapprehensions or Mistakes, touching the Expences of the last War, may remain with you, I think fit to let you know, that I have fully informed my self in that matter; and do affirm to you, that no part of those Monies that you gave me for that War have been diverted to other Uses: but on the contrary, besides all those Supplies, a very great Sum hath been raised out of my standing Revenue and Credit, and a very great Debt contracted; and all for the War.

The King's Speech, Mond. Feb. 14. 1659. pag. 4.

170.

And he saith again, that no part of the Monies given him for the War, had been diverted to other Uses.

171.

His Majesty in his own Person hath examined the Accounts, and finds this true, that all the Monies have been justly laid out on the War.

HIS Majesty hath not only by his Ministers, but in his own Royal Person examined the Accounts, touching the Expences of the last War: and hath thought himself concerned to let you know, that all the Supplies which you gave him for the War, have been by him applied to the War, and no part of them to any other Uses. Nay, so far from it, that if the Preparations towards the War shall be taken to be for the use of the War, as they must be; a great part of his own Revenue, to many hundred thousands of Pounds, hath been employed also, and swallowed up in the Charges of the War, and what did necessarily relate to it: To which may be added the great Debts contracted by His Majesty in the War.

The Lord Keeper's Speech to the same, pag. 7, 8.

172.

Nay, and accounting the Preparations, many hundred thousand pounds of his own Revenue have been employed also.

THU

Id. pag. 9.

'THUS you see, that though your Supplies have been great, yet the Charges occasioned by the War, and the Calamities which accompanied it, have been greater: and that the Debt which is left upon His Majesty, and which he complains of, hath been contracted by the War, and not by the diversion of the Moneys designed for it.

Id. *ibid.*

'HIS Majesty did not enter into this War upon any private Inclination or Appetite of his own; the first step he made towards it did arise from your Advice, and the promises of your Assistance. But if the Charges and Accidents of the War have out-gone all your Supplies, and left him under the burthen of this Debt; he thinks that, as well the Justice to your Promise, as the Duty and Loyalty you have always shewed him, will oblige you to relieve him from it. And the rather, when you shall seriously consider, how uneasy this burthen must be to him, and what ill Consequences the Continuance under it must draw upon all his Affairs: In which particular, you, and every Person you represent in this Nation, will be concerned as well as himself. Id. pag. 10.

AGAIN, His Majesty, in his Speech, could not leave them without a fresh thanks for their complying with his desires, and their ready helping him in his pressing Necessities; and without giving them still further Assurances, that he would be a very faithful disposer of those Moneys to the ends for which they were presented him; saith he, **I heartily thank you for the Supply you have given me: and I assure you, I will make it go as far as I can towards the Satisfying of my Debts.**

The King's
Speech, April
11. 1670. p. 9.

THE Lord Chancellor most admirably speaks to both the Houses; saying, 'His Majesty is resolved to give his People as much respite from Payments and Taxes, as the necessity of his Business, or their Preservation will permit. You see, it is only absolute Necessity, and a Paternal Princely Regard to the Security, Peace and Quietness of his People, that puts the King at any time to ask a Supply of his Parliament.

The Lord Chan-
cellor's Speech,
Octob. 27.
1673. pag. 8. 9.

'WHEN you consider we are an Island, it is not Riches nor Greatness we contend for; yet those must attend the Success: but it is our very Beings are in Question. We fight *pro aris & focis* in this War. We are no longer Free-men, being Islanders; and Neighbours, if they master us at Sea: there is not so Lawful or Com-mendable a Jealousie in the World, as an *English* Man's, of the growing Greatness of any Prince or State at Sea. If you permit the Sea, our *British* Wife, to be ravished, an Eternal Mark of Infamy will stick upon us.

The King's
Speech, Jan. 7.
1672. pag. 4. 5.

THE King declares (and shall we not believe him?) that **He is very far from being in Love with war for war's sake: And as that cannot be well**

173.

His Majesty entered not upon it upon any private Inclinations, the first step arose from their Advice, and promise of Assistance.

174.

Therefore no more questions your Justice to your Promise, than your Duty and Loyalty to him.

175.

And upon this Supplying him, how doth he thank and assure them that he will make it go as far as he can towards the satisfying of his Debts.

176.

The King resolved to give his People much respite from Payments and Taxes, even as much as ever he could.

177.

The King not in love with War for War's sake

178.
The Supply
well given,
and the reason
why?

well made without a Supply, so neither can Peace be had without being in a posture of War: Therefore the way to a good Peace is to set out a good Fleet; and it after, a good Peace should follow, saith he, yet the Supply would be well given. And why so, perhaps some may be apt to say. Why? the King gives you a very good reason, for, goeth he on, whatever remains of it, I am willing should be appropriated for building more Ships. No putting into his Coffers, no; but all should be disbursed, the more to secure us, and to keep up the Honour, Ease and Happiness of the Nation. 'This is the best Account of our Supply

179.
Our Enemies
cannot be gratified more
than by our denying a Supply.

our Hearts can wish; and there cannot be a higher Gratification of our Enemies, than to be backward in this point; which we are sure shall be so well laid out for us.

The Lord Keeper's Speech to the same, p. 17.

'THE Safety and Honour of the State are then best provided for, when we keep up the Strength and Reputation of our Fleet.

'SO the Roman State thought, when (as the Orator tells us) they decreed, *Non solum præsidii, sed etiam ornandi Imperii causa, Navigandum esse.*

The Lord Keeper's Speech, Apr. 13, 1675. pag. 14.

180.
The King's Debts great.

AS for his own Debts, saith the King to his Parliament; You know me to be under a great burthen of Debts, and how hard a Shift I am making to pay them off as fast as I can.

The King's Speech, Thurf. Feb. 15, 1679. pag. 3.

181.
And Justice and Honour obliges the King not to forsake them who have assisted him with their Estates for the publick Good.

NOW, as the Lord Chancellor's Words are, 'Justice and Honour obliges the King not to forsake those who have assisted him with their Estates in the Defence of the Publick. And although the necessary Issues of his Revenue, in the many new and chargeable Emergencies of State, did for a while postpone their Satisfaction; yet His Majesty hath now gone very far in it, and hath provided for the Security and Payment of an Immense Sum, with such difficulties, as none but a Just and Generous Prince would ever have undergone.

The Lord Chancellor's Speech to the same, pag. 10.

182.
We cannot have less than Ninety Sail of Capital Ships constantly maintained, nor less than 30 or 40000 Land-Men.

WHEN the King came and told his Houses, that we cannot have less on our parts than ninety Sail of Capital Ships constantly maintained: nor less than thirty or forty thousand Land-Men (with their Dependancies) to be employed upon our fleets, and elsewhere. Now mark how he is pleased to go on: And because there shall be no fear of mis-

The King's Speech, Mond. Jan. 18, 1676. pag. 5, 6.

183.
And therefore what shall be given to these uses shall be appropriated to those ends as strictly as we can desire.

employing what you shall give to these uses, I am contented that such Money be appropriated to those ends, as strictly as you can desire. I have given testimony enough of my Care in that kind, by the Progress I have made in building the new Ships: wherein, for the making them more useful, I have directed such larger Dimensions as will cost me above one hundred thousand

pounds

pounds more than the Act allows. I have gone as far as I could in repairing the old Fleet, and in buying of necessary Stores for the Navy and Ordnance. And so he proceeds, giving his *Parliament* an exact Account how just he hath been in laying out all their Moneys, and a great deal more of his own for his People's Good and Welfare.

ALAS! Saith His Majesty in another Speech, **My Revenue is under great Anticipations, and** (indeed, all things considered, how can it be otherwise? Seeing, as the *King* himself protests, it) **was, at the best, never equal to the constant and necessary Expence of the Government; whereof I intend to have the whole State laid before you, and require you to look into it, and consider of it, with that Duty and Affection which I am sure I shall always find from you.**

I think now by all this that has been repeated to you, it is evident, that there is no real Cause why any fears of our *Liberties* or *Properties* should disturb us: for what hath the *King* done himself to secure them to us upon the best and most lasting Foundations? How often hath he invited and conjured his *Parliament*, if it be possible, to find out more ways to satisfy his People, that it is only their *Good*, and a firm Establishment of all their *Civil Rights*, which he is so solicitous for.

'SURELY it is enough for any Kingdom, and **'more than most Kingdoms in the World can boast** **'of, to have their Affairs brought into such a Condition, that they may, in all Humane Probability,** **'and unless it be their own default, continue for a long time safe** **'and happy.**

Id. ibid.

'FOR, Future Contingencies are not capable of **'any certain Prospect: a Security beyond that of Humane Probability, no Nation ever did, or ever shall attain to.**

'LET us therefore bless the King for taking away **'all our Fears, and leaving no Room for Jealousies: Let us bless the King, that our Properties and Liberties are safe, as well as our Religion. What** **'more hath a good English Man to ask, but that THIS KING** **'may long Reign, and that the Tripple Alliance of King, Parliament and People may never be dissolved.**

'AND let all who pray for the long Life and **'Prosperity of the King, add their Endeavours to** **'their Prayers, and study to prolong his Sacred Life,** **'by giving him all the Joys of Heart which can arise** **'from the Demonstrations of the lively and the warm Affections** **'of his People.**

TO which most excellent Prayer of the *Chancellor*, let all the People joyn with me in this *Response*, of *Amen*.

184.

The King's Revenue under great Anticipations.

185.

Never was equal to the constant and necessary Expence of the Government.

186.

Our Kingdom likely to continue a long time safe and happy.

187.

Future Contingencies not capable of certain Prospect.

188.

Let us bless the King for taking away our fears and jealousies; that our Properties and Liberties are safe.

189.

And may the Tripple Alliance of King, Parliament, and People never be dissolved.

190.

And let those who pray for the King's Life and Prosperity add their Endeavours to their Prayers.

C H A P. IV.

Of Parliaments.

I.
Nothing tends more to the happiness of the Nation than frequent Meetings in Common Council, for the Security of all we have, or are, is lodged in our *English* Parliaments.

NOTHING conduceth more to the Happiness of a Nation, than a right Understanding between the Prince and the People; and nothing more advanceth this Correspondence, than frequent Meetings in **Common-Council**. By the Wisdom of our Forefathers, the Security of our Lives, our Liberties, and our Properties, is lodged in our *English* Parliaments: And so Gracious have Your Majesty's Predecessors been, that for the satisfaction of their People, they have made several Laws; some for Triennial, some for Annual Parliaments. Your Majesty, by their Example, upon the humble Suit of your Lords and Commons, hath, in a former Session of this Parliament, passed an Act for Triennial Meetings in Parliament. But in this Your Majesty hath exceeded all your Predecessors; that as your happy Restauration was in a Convention of Parliament, so of your own Accord, for the Publick Good, and as a Demonstration of your extraordinary Love to Parliaments, You have vouchsafed, ever since Your Return, to converse with your People in Parliament; this being the Sixth Year, and the Sixth Session of this present Parliament.

Sir Edward Turner's Speech to the King, Friday, Feb. 8. 1666, on the Prerogative, pag. 1, 2.

I DO chuse to begin with these words of the *Speaker*, as being vere Emphatical in themselves, and most convenient and apposite to usher in the several other following *Declarations* and *Speeches* to prove this to you; that the *King's* Affection to *Parliaments* is extraordinary, and that it hath been his Delight and wonderful Satisfaction, as well as his very often Use and Practice to converse with his People in them.

AND that you may have no reason, why to disbelieve me, I shall, without any further trouble of my own words, straight fall upon what the *King* himself hath said.

IN the Letter which His Majesty sent to the *Speaker* of the Commons assembled in *Parliament*, what Security did he give us of this? in saying,

2.
No former Kings have had a greater Esteem of Parliaments than our present King.

WE do assure you, upon our Royal Word, that none of our Predecessors have had a greater Esteem of Parliaments, than we have, in our Judgment, as well as from our Obligation. We do believe them to be so vital a Part of the Constitution of the Kingdom, and so necessary for the Government of it,

The King's Letter to the Speaker of the Commons from Breck, April 12. 1660. pag. 4.

that

that we well know, neither Prince nor People can be, in any tolerable degree, happy without them: And therefore you may be confident, that we shall always look upon their Counsels as the best we can receive, and shall be as tender of their Privileges, and as careful to preserve and protect them, as of that which is most near to our self, and most necessary for our own Preservation.

AND, as this is our Opinion of Parliaments, that their Authority is most necessary for the Government of the Kingdom, so we are most confident that you believe, and find, that the Preservation of the King's Authority is as necessary for the Preservation of Parliaments; and that it is not the Name, but the right Constitution of them, which can prepare and apply proper Remedies for those Evils which are grievous to the People, and which can thereby establish their Peace and Security. And therefore we have not the least doubt, but that you will be as tender in, and as jealous of any thing that may infringe our Honour, or impair our Authority, as of your own Liberty and Property, which is best preserved by preserving the other.

ll. pag. 5. **W** E far we have trusted you in this great Affair, and how much it is in your power to restore the Nation to all that it hath lost, and to redeem it from any Infamy it hath under one, and to make King and People as happy as they ought to be, you will find by Our inclosed Declaration (a Copy of which we have likewise sent to the House of Peers;) and you will easily believe that we would not voluntarily, and of Our Self, have reposed so great a Trust in you, but upon an entire Confidence, that you will not abuse it, and that you will proceed in such a manner, and with such due Consideration of Us, who have trusted you, that we shall not be ashamed of declining other Assistance (which we have Assurance of) and repairing to you for more Natural and proper Remedies for the Evils we would be free from; nor sorry that we have bound up Our own Interest so entirely with that of Our Subjects, as that we refer it to the same Persons to take Care of Us, who are trusted to provide for them. We look upon you as wise and Dispassionate Men, and good Patriots; who will raise up those Banks and fences which have been cast down, and who will most reasonably hope, the same Prosperity will again spring from those Roots from which it hath heretofore, and always grown: nor can we apprehend that you will propose any thing to Us, or expect

3. Neither Prince nor People can be happy without them.

4. Their Counsels the best the King can receive.

5. He will be tender of their Privileges, and careful to preserve them.

6. The Preservation of the King's Authority as necessary for the Preservation of Parliaments as their Authority is necessary for the Government of the Kingdom.

7. It is in their Power to restore a ruined Nation.

8. As being wise and dispassionate Men, and good Patriots.

pect any thing from us, but what we are as ready to give, as you to receive.

9.
The King's
Heart is in all
this Declarati-
on.

AND towards the latter end of the same Letter, saith he, we have thought fit to send you this Declaration, that you may, as much as is possibly at this distance see Our Heart; which when God shall bring us nearer together (as we hope He will do shortly) will appear to you very agreeable to what we have professed.

Id. pag. 7.

10.
England in the
late times but
a great Prison.

It was much about that time, no doubt, that the Speaker of the House of Commons meant, when he said, that 'England was but a great Prison, where the worst of Men were our Governors, and their vilest Lusts the Laws by which they governed.

The Speaker's
Speech to the
King, Aug. 29.
1660. pag. 3.

11.
The King's
Restoration
was our Deli-
verance from
Sufferings.

THE Great and most Wise God conveyed Divine Intelligence into your Patient and Pious Soul; and taught you how by suffering for us, to deliver us from our Sufferings; to knock off our Shackles, and set your People at liberty; when neither Power nor Policy could effect it. So soon as Your Majesty set your Foot upon your *English* Shore, our Prison was turned into a Paradise of Pleasure, and the whole Nation filled with Joy, and Love, and Peace.

12.
And so the
People ac-
knowledge in
their Joys.

THIS great Blessing is already registred in your People's thankful Hearts; and they desire that the Memory thereof might be perpetuated: and therefore they have laid it up amongst their choicest Jewels, and annexed it to their MAGNA CHARTA; which they are willing to pawn unto Your Majesty, upon Condition, when they forget this, to forfeit that and all.

Reg. ibid. & se-
quen.

13.
The Dissolui-
on of that Par-
liament was at
their own Re-
quests.

THIS was a most true, and noble Saying, and worthy such a Speaker. And now, the King being settled in his Throne, and that Parliament having accomplished the Ends for which they had met, and we all Received the Fruit and Benefit of their Counsels and Conclusions: and they being willing to be relieved from the extraordinary Fatigue, to which they had so long submitted; and to return to the Consideration of their own particular Affairs, which they had so long sacrificed to the Publick; it was no wonder that such a reasonable wish and desire should bring the King to comply with them: and he made no doubt, but all succeeding Parliaments would pay them their Thanks for all they had done, and look upon their Actions and their Example with all possible Approbation and Reverence.

The Lord Chan-
cellor's Speech,
Saturd. Dec.
29. 1660. pag.
6, 7.

BUT when His Majesty, within a few Months after, met his new Parliament, and upon their Choice of Sir Edward Turner for their Speaker, he was pleased to accept of him, what high and lofty thoughts had that brave Man of this August Assembly?

YOU shall hear his own words, and they are these; (and he had both the Houses within his view; when he made his second Speech to the *King*, after the Chancellor had declared the *King's* Approbation of the Choice of the House of Commons;) 'Pray,

Sir Edward
Turnor's
Speech, May 10.
1661. two days
after the Open-
ing of the Par-
liament, p. 5, 6.

'let me beg Your Majesty's Patience for a while, and
'from this place to look about me. Sir, a weak
'Head is soon giddy, but the strongest Brain may
'here be turned; the Presence of this Glory, and
'the Glory of this Presence do transport me. Whilst
'I contemplate the Incomparable Beauty of this Bo-
'dy Politick, and the goodly Order of this High
'Court of Parliament, where at once I behold all the Glory of
'this Nation, I am almost in the Condition of *S. Paul*, when he
'was taken up into the Third Heavens; all he could say upon his
'Return was, he saw things unutterable.

I 4.
The sight of
such an Au-
gust Assembly
is transporting

'AS the last Meeting here in Parliament was hap-
Id. pag. 9, 10. py in healing the bleeding Wounds of this Nation;
'so they were blessed, even for their Works sake: Your Sacred
'Majesty did bless them, and therefore they shall be blessed to all
'Posterity.

I 5.
The last Parli-
ament happy
in healing our
bleeding
Wounds.

'BUT, Sir, we hope you have a Blessing left for us too: That
'was your Parliament by Adoption, but this is yours by Birth-
'right. This Parliament is Free-born. I hope this Honour will
'beget in us an Emulation to exceed the Actions of our Predeces-
'sors; and not only to meet Your Majesty, as our Sovereign,
'with the Duty of Subjects, but with the Love of Sons to a most
'indulgent Father.

I 6.
This hopes to
be so in an E-
mulation to
exceed the A-
ctions of their
Predecessors.

'NEXT to the Glory of Your Majesty's Royal
Id. ibid. 'Throne, I cannot but observe the brightness of this
'Second Orb; (*meaning the Noble Lords*) this Firmament is rich-
'ly decked with Stars of several Magnitudes; each Star appears
'like the Morning Star, and yet each Star differs from another
'in Glory.

I 7.
The Glory of
the House of
Peers.

'YOU cannot want Commanders, either by
Id. ibid. 'Sea or Land, to manage your Designs, whilst all
'these Sons of *Mars* stand Candidate to serve you in the Wars.

'YOU cannot want Counsellors to advise you
Id. ibid. 'in the great Affairs of the Nation, whilst all these
'Senators, each fit to be a Consul, contend who shall most ease
'you in the Thorny Cares of the Government.

'AMIDST these Noble *English* Barons, and at
Id. ibid. & se- 'Your Majesty's Feet, are placed the Reverend Judges
quenz. 'of the Land, the Sages of the Law: Men so Learn-
'ed, and expert in the Customs, and Statutes of this
'Land, that if *Wat Tyler*, or *Jack Cade*, or the new Fanaticks of
'this latter Age, had burned our Books, they were able to restore
'our Laws in Purity and Perfection.

AND

18. 'AND next to these, though in a lower Orb,
Of the House 'appear the Worthy Knights, the Prudent Citizens *Id. pag. 11.*
of Commons. 'and Burgeſſes of the Houſe of Commons; being the third Eſtate
'of Parliament.

'WHEN the Fame of *Solomon's* Wiſdom had fil- *Id. ibid.*
'led the Neighbour Nations, the Queen of *Sheba*
'could not contain her ſelf at home; but with many Camels
'laden with Spices, with Gold, and Pretious Stones in Abun-
'dance, ſhe comes to *Solomon*, to commune with him of all that
'was in her Heart. Great Sir, whiſt this your Native Coun-
'try was unworthy of you, Foreign Nations were made happy
'in the Knowledge of your Perſon, your Piety, and your
'Wiſdom; and now the Lord our God hath brought you
'home, and ſet you on your Throne, your Subjects long to
'ſee you.

19. 'WHAT Striving and Rejoycing was there at *Id. ibid.*
What rejoy- 'your firſt Landing, to ſee our Riſing Sun?
cing at the 'WHAT Striving was there at your Coronation, to ſee the
King's Land- 'Imperial Crown ſet upon your Royal Head.

20. 'WHAT Striving hath here lately been, in all *Id. ibid.*
What at his 'the Counties, Cities and Burroughs of this Nati-

21. 'on, who ſhould be ſent up to hear your Wiſdom, and confer with
What Striving 'you in Parliament?
to be Parlia- 'ROYAL Sir, Theſe Chofen Worthy Meſſen- *Id. ibid.*
ment-Men to 'gers are not come Empty Handed; they are laden,
hear his Wiſ- 'they are ſent up to you heavy-laden, from their ſeveral Coun-
dom, and con- 'ties, Cities and Burroughs.
fer with him
there.

22. 'IF the Affections of all *Engliſh* Men can make *Id. pag. 12.*
How Happy, 'you happy; if the Riches of this Nation can make
Great, and 'you Great; if the Strength of this Warlike People can make
Conſiderable 'you Conſiderable at home and abroad; be aſſured, you are the
the King may 'greateſt Monarch in the World. Give me leave, I beſeech you,
be both at 'to double my words, and ſay it again; I wiſh my Voice could
home and a- 'reach to *Spain*, and to the *Indies* too: You are the greateſt Mo-
broad by his 'narch in the World.
Parliament.

HAVING thus at large given you the *Speaker's* Words (as it
were) in Extatic, of a *Parliament*, I ſhall now return to give you
the *King's*; which you will find full of a tender and endeared Af-
fection to them.

23. 'AND what have the Aims and Endeavours of the King been,
The King's 'but ſuch as he hath Thought moſt agreeable to
Aims have 'the ancient Order of Parliaments? And
been ſuch as 'I hope you will all joyn with me, faith he,
were moſt a- 'in reducing the Proceedings of Parliaments
greeable to the 'to the Ancient Rules and Orders of Parliaments,
ancient Or- 'the Deviation from which hath done us no good. And
der of Parlia- 'when they deſired a Receſs, though he had then
ment, and he 'ſome Inclination to have made a Seſſion; yet, upon *Id. ibid.*
hopes they will
reduce the Pro-
ceedings to
 thoſe ancient
Rules and
Orders.

*The King's
Speech, Thursd.
Septemb. 13.
1650. pag. 5.*

the

the desire, and Reasons given by the House of Commons for an Adjournment without a Session, he did very willingly depart from that Inclination. And did not this testifie a very great Kindness?

BUT you shall hear more Gracious Words from him; saith he, three Months after this. **I will tell you, that when God brought me hither, I brought with me an extraordinary Affection and Esteem for Parliaments. I need not tell you how much it is improved by your Carriage towards me. You have outdone all the good and obliging Acts of your Predecessors towards the Crown: and therefore, you cannot but believe my Heart is exceedingly enlarged with the Acknowledgment.**

The King's Speech, Decem. 29. 1660. at the Dissolution, pag. 3, 4.

MAN Y former Parliaments have had particular Denominations from what they have done: They have been styled Learned and Unlearned: and sometimes have had worse Epithits: I pray, let us all resolve, that this be for ever called, The HEALING and the BLESSED PARLIAMENT.

AND in the Absence of a Parliament, which he promises shall not be long, how he will carry and behave himself, he hath been pleased to give us a very open and ingenuous Confession, in these his following Words.

AS I thank you, though not enough, for what you have done; so I have not the least doubt, by the Blessing of God, but when I shall call the next Parliament, which I shall do as soon as you can reasonably expect or desire, I shall receive your Thanks for what I have done since I parted with you: For, I deal truly with you. I shall not more propose any one Rule to my self in my Actions, and my Counsels, than this; What is a PARLIAMENT like to think of this ACTION, or this COUNSEL? And it shall be want of understanding in me, if it will not bear that Test. *Id. Ibid.*

The Lord Chancellor's Speech, Thursday, 13. Septem. 1660. pag. 6.

A PARLIAMENT, is such an Assembly
 ' My Lord Chancellor hath said, that, for which the
 ' King him self hath even a kind of Reverence, as well
 ' as an extraordinary Kindness.

IT will very easily appear so, if you will mind what the King tells you, that **He hath caused two Bills to be prepared for you** (*i. e.* the new Parliament on the 8th. of May, at their Opening,) **which are for Confirmation of all that was enacted at our last Meeting.**

pag. 2.

24.

When God rest the King he brought along with him an extraordinary Affection for Parliaments.

25.

Former Parliaments have had particular Denominations, let this be called The Healing and the Blessed Parliament.

26.

The King will not more propose any Rule to himself in his Actions and Counsels than what the Parliament is like to think of them.

27.

The King hath a kind of Reverence for a Parliaments.

28. The last Parliament, though not called by the King's Writ, yet seems to have been called by God himself.
29. He refers to them more than ever was referred to Parliament.
30. The Kingdom have no reason to be sorry for it.
31. A Parliament is that Foundation which supports the whole Fabrick of our Peace and Security.
32. The King in Parliament is in the Fulness of his Majesty and Power.
33. And as great and dreadful a Prince as any in Europe.
- 'AND, as the Chancellor said, he commends the Dispatch of those to you, with some earnestness. The Truth is, it is a great part of the Business of this Parliament to celebrate the Memory of the last, by confirming, or re-enacting all that was done by that Parliament: which, though it was not called by the King's Writ, may be reasonably thought to have been called by God himself, upon the Supplication and Prayer of the King, and the whole Nation, as the only means to restore the Nation to its Happiness, to its Self, to its Honour, and even to its Innocence. How glad the King was of it, appears by what he writ to them from *Breda*, when he referred more to them, than ever was referred to Parliament: He referred, in truth, (upon the matter) all that concerned himself, all that concerned Religion, all that concerned the Peace and Happiness of the Kingdom to them: And to their Honour be it spoken, and to their Honour be it ever remembered, that the King, Religion, and the Kingdom have no reason to be sorry that so much was intrusted to them; nor they to be ashamed of the Discharge of their Trust. It would have been a very unseasonable Scruple in any Man, who should have refused to bear his part in the excellent Transactions of that Parliament, because he was not called thither by the King's Writ. And it would be a more unreasonable Scruple now, in any man, after we have all received the Fruit and Benefit of their Counsels and Conclusions; when, in truth, we owe our Orderly and Regular Meeting at this time to their extraordinary Meeting then, to their Wisdom in laying hold upon the King's Promises, and to the King's Justice in performing all he promised, and to the Kingdom's Submission and Acquiescence in those Promises. I say, it would be very unseasonable and unreasonable now to endeavour to shake that Foundation, which, if you will take the King's Judgment, supports the whole Fabrick of our Peace and Security. He tells you what he shall think of any who goes about to undermine that Foundation: which is a Zeal no Prince could be transported with but himself.
- 'WE use to say, and say truly, that the King, when seated in Parliament, is then in the fulness of his Majesty and Power, and shines forth with the brightest Lustre: Let no Exhalations from beneath darken or obscure it.
- 'FOREIGN Nations say, and say truly, that the King of *England*, in Conjunction with his Parliament, is as great, and as dreadful a Prince, as any in Europe.

The Lord Chancellor's Speech,
May 8. 1661.
pag. 8, 9, 10.

The Lord Chancellor's Speech,
March 1676
pag. 18.

Id. ibid.

IT was no less a Consideration, you may be sure, that made the King thus speak to both his Houses: **I need not tell you how much I love Parliaments: Never King was so much behold- ing to Parliaments as I have been, nor do I think the Crown can ever be happy without frequent Parliaments.**

WHEN, upon the King's desiring the House of Commons to give the Triennial Bill a Reading in their House; and upon their ready Obedience to that Request, both the Houses presented His Majesty with a Bill entituled, *An Act for the Assembling and Holding of Parliaments once in three Years, at the least: And for the Repeal of an Act entituled, An Act for the preventing of Inconveniences happening by the long Intermision of Parliaments:* His Majesty saith to them, **You will easily believe**

that I have come very willingly to give my Assent to this Bill; I do thank you very heartily for your so Unanimous Concurrence in it, and for desiring me speedily to finish it: And if I understand any thing that concerns the Peace and Security of the Kingdom, and the Welfare of my Subjects, (all which I study more than my Prerogative: Indeed, I consider my Prerogative, only in order to preserving the other) every good English- Man will thank you for it. For the Act you have repealed could only serve to discredit Parliaments, to make the Crown Zealous of Parliaments, and Parliaments of the Crown, and persuade Neighbour Princes that England was not Governed under a Monarch: It could never have been the occasion of frequent Parliaments. I do promise you, I will not be one Hour the less without a Parliament for this Act of Repeal. For, *They are the Great Physicians of the Kingdom:* and, as such, can best search into the Distempers of the State, and by their good and wholesome Prescriptions, if they cannot absolutely bring it to its perfect Health, they can, at least, preserve it in some very good degrees of *CONVALESCENCE*.

THIS made His Majesty to desire their Concurrence with him in his Just and Necessary Severity, towards those that were resolved yet to keep up their Factious and Turbulent Spirits against the Peace of the State. And though, saith he, I do very

willingly pardon all that is pardoned by the Act of Indemnity; yet, for the time to come, the same Discretion and Conscience which disposed me to the Clemency I have expressed, which is most agreeable to my Nature, will oblige me to all Rigour and Severity, how contrary soever it be to my Nature, towards those who shall

not

*The King's
Speech to both
Houses, March
21. 1662. pag.
6, 7.*

*The King's
Speech, Apr. 5.
1664. pag. 3, 4.*

34.
No King so
behold- ing to
Parliaments as
he hath been.

35.
The Crown
cannot be hap-
py without
frequent Par-
liaments.

36.
A Parliament
is the Great
Physician of
the Kingdom.

37.
Though Cle-
mency be most
agreeable to
the King's Na-
ture, yet he
will be severe
to the editious
disturbers of the
Government.

38.
And desires
the Parliament
to concur with
him in that
just and neces-
sary severity
towards such.

39.
The traducers
of the King's
Person are not
well affected
to Parliaments
and the Pub-
lick Peace.

not now acquiesce, but continue to manifest their Sedition, and dislike of the Government, either in Actions or words. And I must conjure you all (my Lords and Gentlemen) to concur with me in this just and necessary Severity; and that you will, in your several Stations, be so jealous of the publick Peace, and of my particular Honour, that you will cause Exemplary Justice to be done upon those who are guilty of Seditious Speeches or writings, as well as those who break out into Seditious Actions; and that you will believe those who delight in reproaching and traducing my Person, not to be well affected to You, and the publick Peace.

AND here, as they found it most absolutely necessary for the good of the Weal-publick so to do, they most readily, and most religiously, obey'd the Commands of their Sovereign Lord the King: So that upon the day of their Dissolution, he could not forbear in his Speech thus to deliver himself.

MY Lords and Gentlemen, I will not entertain you with a long Discourse: the sum of all I have to say to you, being but to give you thanks, very hearty thanks: And I assure you, I find it a very difficult work to satisfy my self in my own Expressions of those Thanks. Perfunctory Thanks, Ordinary Thanks for Ordinary Civilities are easily given; but when the Heart is as full as mine is, it is a Labour to thank you: You have taken great pains to oblige me, and therefore it cannot be easie for me to express the sense I have of it.

*The King's
Speech, Decem-
29. 1660. p. 3.*

40.
The greatest
Evidence of
the harmony
of Affections
throughout
the Nation, is
when the King
and his Parlia-
ment meet
with the same
alacrity at the
Dissolution, as
at the first
Convention.

41.
They have af-
fected nothing of
the King, but
what he hath
readily grant-
ed; and his
Majesty hath
scarce wished
any thing
which they
have not done
for him.

‘THERE cannot be a greater manifestation of an excellent Temper and harmony of Affections throughout the Nation, than that the King and his two Houses of Parliament meet with the same Affections and Chearfulness, the same Alacrity in their Countenance at the Dissolution, as when they met at the Convention of Parliament: It is an unquestionable Evidence, that they are exceedingly satisfied in what they have done towards each other, that they have very well done all the Business they came about: This is now your Case; You have so well satisfied your own Consciences, that you are sure you have satisfied the King's Expectation and his Hope, and the Desires and Wishes of the Country. It was very justly observed by you, *Mr. Speaker*, That you have never asked any one thing of the King, which he hath not with all imaginable chearfulness granted; and in truth, his Majesty doth with great comfort acknowledge, That you have been so far from denying him any thing he hath asked, that he hath scarce wished any thing that you have not granted. The King and you have given such Earnest to each other of your mutual Affection, you have been so exact and punctual

*The Lord Chancel-
lor's Speech
to the same, p.
6.*

punctual in your proceedings towards each other, that you have made no promise, no profession to each other, of the making good, and performing of which the World is not witnesses.

AND I cannot here forbear inserting the most admirable words of that Chancellor to the Noble Lords, and Honourable Members of the House of Commons then in particular, but yet which at all times may be repeated to, (and it were well if they were duly remembered by) any succeeding Parliament: They are these:

Your Lordships will easily recover that Estimation and Reverence that is due to your High Condition, by the exercise and practice of that Virtue, from whence your Honours first sprang; the example of your Justice and Piety, will enflame the hearts of the people towards you; and from your practice, they will make a Judgment of the King himself: They know very well, that you are not only admitted to his Presence, but to his Conversation, and even in a degree to his Friendship, for you are his great Council; by your Example they will form their own Manners, and by Yours they will make some guess at the Kings.

Therefore under that obligation, you will cause your Piety, your Justice, your Affability, and your Charity to shine as bright as is possible before them. They are

too much in love with *England*, too partial to it, who believe it the best Country in the World, there is better Earth, and a better Air, and a better, that is, a warmer Sun in other Countries; but we are no more than just, when we say, that *England* is an Enclosure of the best people in the World, when they are well informed and instructed; a people, in Sobriety of conscience, the most devoted to God Almighty; in the integrity of their affection, the most dutiful to the King; in their good Manners and Inclinations, most regardful and loving to the Nobility; no Nobility in *Europe* so entirely loved by the people; there may be more awe, fear, and terrour of them, but no such love towards them as in *England*. I beseech your Lordships, do not undervalue this Love; they have looked upon your Lordships, and they will look upon your Lordships again, as the greatest examples and patterns of duty to the King; as their greatest security and protection from Injury and Injustice, and for their enjoying whatever is due to them by the Law, and as the most proper Mediators and Interposers to the King, if by any failure of Justice they should be exposed to any Oppression and Violence: and this exercise of your Justice and Kindness towards them, will make them the more abhor and abominate that parity, upon which a Commonwealth must be founded, because it would extirpate, or suppress, or deprive them of their beloved Nobility, which are such a support and security to their full happiness.

AND you Gentlemen of the House of Commons, you are now returning to your Countrey, laden with a Trust not inferiour, or weighty, than that you brought from thence; you came up their Deputies to the King, and he returns you now his Deputies

42. By the Lords exercise of that Virtue from whence their Honours sprang, they will enflame the peoples hearts, and from thence they will make a Judgment of the King himself.

43. They are too much in love with *England*, who believe it the best Country in the World; but it is but just to say, *England* is an Enclosure of the best People in the World.

44. No Nobility in *Europe* so beloved by the People.

45. As the Commons came up the Peoples Deputies to the King, so he returns them his Deputies to the People.

46. A troubled countenance so afflicts the King, that he would remove it at his own charge.

47. The King wishes his People knew him better.

48. Where the King's defects are necessary towards the full measure of our prosperity.

49. As that Parliament was very good, so would we have this good King, we may see such another.

50. For the King hath set his Royal heart to do his People good.

51. And he is sure that there will be a mutual concurrence between him and them, in all things that may advance the Nations happiness.

52. The King's Writ is the only good and lawful way for the meeting of a Parliament.

'puties to them, his Plenipotentiaries, to inform and assure them, 'that he thinks himself the happiest and the greatest Prince of the 'World, from being possess'd of the affections and hearts of such 'Subjects. And that you may have the more credit in what you 'say, he will not take it unkindly, if you publish his Defects and 'Infirmities: You may tell them as a great Infirmity, that a troubled and discontented countenance so afflicts him, that he would 'remove it from them at his own charge, as if he himself were in 'the fault: And when he hath been informed of any less kind, or 'jealous thing said amongst you, as your Windows are never so 'close shut, but that the sound of your words goes to the several 'corners of the Town, His Majesty hath been heard to say no 'more but, *What have I done? I wish that Gentleman* Id. p. 18. 'and I were acquainted, that he knew me better. 'Oh, Gentlemen, you cannot be your selves, nor you cannot make 'your Friends too zealous, or too jealous for such a Prince's 'safety, or too solicitous for such a Prince's satisfaction and content, to whom we may very justly say, as the King of Tyre writ 'to Solomon, *Because that God hath loved his people, he hath made thee King over them*: even his Defects and Infirmities are very 'necessary towards the full measure of our prosperity.

AND though the Speaker could that day affirm, in the Speech he made to his Majesty, that *No man can say, that hath made the most curious search into Books or Records, that there ever was such a Parliament as this*: yet he could add further, what since has been sufficiently known, *And its our unspeakable joy and comfort that no man can say, so long as your Majesty lives, but we may have such another*: And he gives us a very good Id. p. 32. Reason, why we may expect it; *For, saith he, You have set your Royal heart upon it, to do your people good.*

WHAT this next Parliament was in the King's thoughts, you will quickly find, if you have but a due regard to his own words; for, saith he to them at their opening, *I think there are not many of you who are not particularly known to me; there are very few of whom I have not heard so much good, that I am as sure as I can be of any thing that is to come, that you will all concur with me, and that I shall concur with you in all things which may advance the peace, plenty, and prosperity of the Nation, I shall be exceedingly deceived else.* King's Speech to both Houses 8 May 1661. pag. 2.

SAITH my Lord Chancellor to this Parliament, 'The King 'hath called you hither by his Writ, to assist him with your Information and Advice in the greatest and weightiest 'affairs of the Kingdom: By his Writ, which is the 'only good and lawful way to the meeting of a Parliament; and the pursuing that Writ, the remembering how and why they came together, is the only way to 'bring a happy end to Parliaments. Lord Chanc. Speech to the same, pag. 7.

WHAT the work of this *Parliament* was, you shall hear him in the same Speech tell them thus :

My Lords and Gentlemen,

‘Though the last Parliament did great and wonderful things
‘indeed, as much as in that time they could, yet they have left
‘very great things for you to do: You are to finish the
‘Structure, of which they but laid the Foundation; in-
‘deed they left some things undone, which, it may be,
‘they thought they had finished, the inspection into which things
‘will become your wisdoms.

53. And a Par-
liament have
very great
things to do.

YOU need not question but this their care to perform and per-
fect, made his Majesty thus say to his House of Commons: I do
speak my heart to you, when I tell you, that I do believe, that
from the first Institutions of Parliaments, to this
hour, there was never a House of Commons fuller
of affection and duty to their King, than you are
to me; never any that was more desirous and soli-
citous to gratifie the King, than you are to oblige
me; never a House of Commons, in which there
were fewer persons without a full measure of Zeal, for the ho-
nour and welfare of the King and Country, than there are
in this.

King's Speech
to the House
of Commons,
Mar. 1. 1661.
pag. 4.

54. Never a
more Loyal
Parliament
than that elec-
ted in 1661.

HOW glad was He, to hear they had repealed that Act, which
excluded the Bishops from sitting in Parliament; because, saith he,
you have thereby restored Parliaments to their primitive In-
stitutions.

55. By repeal-
ing the Act
which exclu-
ded the Bishops
from sitting in
the House, Par-
liaments are
restored to
their primitive
Institutions.

THIS was an effect, to be sure, of his great kindness and affe-
ction to them; and this, doubtless, made him go on as he did,
saying, I hope, my Lords and Gentlemen, you will in a short
time restore them to the primitive order and gravity
of debates and determinations, which the license of
the late disempered times had so much corrupted,
which is the only way to restore Parliaments to
its primitive veneration with the people, which I heartily wish
they should always have.

King's Speech
30 July 1661.
pag. 2, 3.

56. To restore
Parliaments to
their primitive
order, is to re-
store them to
its primitive
veneration
with the Peo-
ple, which the
King wishes
they may al-
ways have

AND how well they acquitted themselves in all things tend-
ing to the happiness of both King and Kingdom, Sir Edward Tur-
ner tells his Majesty in these words: ‘Since your Majesty did con-
vene the Knights, Citizens, and Burgesses of the
‘Commons House of Parliament, they have with un-
‘wearied labour consulted for the Service of your
‘Majesty, and the good of this Nation.

Speakers Speech
30 July 1661.
pag. 1.

57. And see
how they acted.

VERY justly then might the Lord Chancellor begin his Speech
as he did, with refreshing their memories with what the King
first said to them: ‘It is now little more than a year that the King
‘first called you to attend him here, at the opening of the Parlia-
‘ment;

58. The King was not deceived in his confidence of them. ment; then you may remember he told you, that he thought there were not many of you, who were not particularly known to him; that there were very few of whom he had not heard so much good, that he was (he said) as sure as he could be of any thing that was to come, that you would all concur with him, and that he should concur with you in all things, which might advance the peace, plenty, and prosperity of the Nation : His Majesty said he should be exceedingly deceived else.

*Lord Chanc.
Speech, 19.
May 1662.
p. 7. & 8.*

59. This was a happy Omen, to defeat those that thought to get advantage by their differences. IT was a Princely declaration, and a rare confidence, which could flow from no other Fountain, but the sincerity and purity of his own Conscience, which admitting no other designs or thoughts into his Royal breast, but such as must tend to the unquestionable prosperity and greatness of his people, could not but be assured of your full concurrence and co-operation with him. It was a happy, and a blessed Omen, which at the instant struck a terrour into the hearts of those, who promised themselves some advantages from the differences and divisions in your Counsels, and hoped from thence to create new troubles, and molestations in the Kingdom; and, God be thanked, the King hath been so far from being exceedingly deceived, that he doth acknowledge, He hath been exceedingly complied with, exceedingly gratified in all he hath desired, and he hopes he hath not in the least degree disappointed your expectation.

60. And he was so pleased with them, that he staid four days longer than he would have done, because their Bills should be perfected. THEY had so exceedingly gratified him, and he had such an extraordinary kindness and affection for them, that, though he had designed to have Prorogued them four days sooner, because of the arrival of the Queen; yet, for the good of his people, who are always dear to him, he was pleased to condescend to tarry so long, until they had fully perfected the work they were about, and prepared all their Bills for the Royal assent: *And there cannot be a more transcendent instance of the King's love and passion for his people, as my Lord Chancellor well observed, than that he hath staid these four days to take his leave of you; and, that he might give you this days work, all these good Laws, hath denied himself so long the enjoying the greatest comfort he is assured of in this World.*

Id. p. 21.

61. That Parliament satisfied in the King's love to them, and in his Judgment that the happiness of the Crown consists in the frequency of Parliaments.

THE Parliament was so very well satisfied with the King's love to them, that Mr. Speaker could not forbear using these expressions at their Prorogation, May 7. 1664. *We are assured not only of your personal affection to Parliaments, but of your Judgment also, that the happiness of the Crown consists in the frequency of Parliaments.*

62. His love to Parliaments further shewn, in his love to have full Houses.

HIS Majesty's love to Parliaments is yet further evidenced by his love to have good appearances when they meet; He having, as he saith himself, most confidence in full Houses, where the well-being of the Church, and all other interests of the Crown and Nation are best secured.

*King's Speech
Mond. Feb. 14.
1672. p. 3:*

AND

Lord Chanc.
Speech, Feb.
5. 73. p. 10.
Id. p. 14. 15.
‘AND the King can never doubt his Parliament :
‘a Parliament, who in their affection and loyalty to
‘their Prince, have exceeded all their predecessors ;
‘a Parliament, with whom the King hath many years
‘lived with all the *careffes* of a happy Marriage.
‘Has the King had a *Concern* ? You have wedded it. Has his Ma-
‘jesty wanted *Supplies* ? You have readily, chearfully, and fully
‘provided for them. You have relyed upon the *Wisdom*, and *Con-*
‘*duct* of his Majesty in all his affairs ; so that you have never
‘attempted to exceed your *bounds*, or to *impose* upon him : whilst
‘the King, on the other hand, hath made your Counsels the foun-
‘dations of all his proceedings ; and hath been so tender of you,
‘that he hath upon his own *Revenue* and *Credit* endeavoured to
‘support even *Foreign Wars*, that he might be least uneasie to you,
‘or burdosome to his people.

63. The King
could never
doubt such a
Parliament.

64. Who never
exceeded their
bounds.

65. Their
Counsels the
foundations of
the Kings pro-
ceedings.

Lord Keeper's
Speech Jan. 7.
1674. p. 18.
‘THEREFORE the King *may* not only assure himself of your
‘affections to him, but from such affections so known
‘and so tried as yours, he *may* expect that you
‘should do your endeavours to restore and improve
‘the mutual confidence between him, and his peo-
‘ple, and that you should do it to such a degree, that it may re-
‘cover its full strength, and quite extinguish all their fears and
‘jealousies.

66. And he
hopes that his
Parliament will
do what they
can to beget a
mutual confi-
dence between
him and his
People, which
may extinguish
all fears and
jealousies.

Lord Keeper's
Speech 13 Ap.
1675: p. 21.
‘FOR he does not only find himself safe, but he
‘thinks himself armed too, whilst he is attended
‘with such a Nobility, such a Gentry as this.

67. His safety
and defence in
them.

Lord Keeper's
Speech Wed-
nesd. 13 Oct.
1675. p. 5.
AND who can wonder then, that, ‘the King resolves to enter
‘into terms of strictest correspondence with his Parliament, to
‘take your Counsel in his most weighty affairs, to
‘impart all his Cares to you, to acquaint you with
‘all his Wants and Necessities, to offer you all that
‘can yet be wanting to make you enjoy your selves,
‘to establish a right understanding between himself
‘and his three Estates, and between the Estates themselves, to re-
‘dress all your just complaints, and to put all his Subjects at ease,
‘as far as in him lies, and can consist with the honour and safety of
‘the Government.

68. He will
therefore whol-
ly rely upon
his Parliament,
and give them
whatever yet
can be wanting
for their good.

Id pag. 6.
‘AND having made all these advances towards you, he doubts
‘not but you will behave your selves like those that
‘deserve to be called the King's Friends, and that you
‘will put him at ease too.

69. And doubts
not but that
they will be-
have them-
selves accord-
ingly.

‘THE King expects your Advice, and your Assistance ; your
‘Advice in matters of the highest deliberation, your Assistance in
‘matters of extreme and pressing difficulty.

70. This makes
him to expect
their advice
and assistance.

‘YOUR deliberations will chiefly be exercised about those
‘things which do belong unto your peace, the peace of the
‘Church,

71. Their deli-
berations will
chiefly be exer-

cised about the things which belong to the Kingdoms peace.

'Church, and the peace of the State, two considerations of so close
'a connexion between themselves, that in the very
'original Writ of Summons, by vertue of which you
'sit here, they are joyntly recommended to your
'Counsell, and your Care.

Chanc. Speech
15 Febr. 7.
p. 5, 6.

72. All things concerning Religious matters are entirely left to their considerations, for the peace of the Church.

AS to the former, the peace of the Church, I have handled it at large in my Chapter of Religion, and shall not trouble you now with any repetition; only I will mind you of this one Paragraph, which ought never to be out of your consideration, and it is,
'That what Remedies are fit for those that disturb its peace, whether the poor mistaken Souls, who deserve to be pitied, or the malicious and designing men, who deserve to be punished; whether the fault be in the Laws, or in the men, in the men that should obey, or in the men that should execute; whether the Cure be a work of time and patience, or of zeal and diligence; or whether any new expedient can be found to secure the Ship from that Storm, which the swelling of two contrary Tides seems to threaten, is wholly left to your advice, the King hath called you for that end, and doubts not but your Counsels will be such as shall tend to safety and to establishment.

Id. p. 6, 7.

73. And so likewise the peace of the State is left to their care.

'THE peace of the State requires as much of your care, and vigilance too; our peace at home, and our peace abroad.

74. The peace abroad

'AS for that abroad, we are at this time, blessed be God for his mercy to us, and blessed be the King for his care of us, in perfect peace with all the Nations upon Earth: such a peace, as makes us the Envy of the Christian World, and hath enabled us to do our selves right against the Infidels: such a peace, as brings with it all the fruits of peace, and deserves not only our prayers for the continuance of it, but our best and most watchful care, that nothing may be done on our part to give it an interruption.

Id. ibid.

76. Peace at home

'BUT then we must consider again, that our peace abroad will not subsist any longer, than while we do maintain our peace at home; for, without this, no Kingdom can be able to act in its full strength, and without that, the Friendship or Enmity of any Nation ceases to be considerable to its Neighbours.

Id. p. 8.

77. They are deceived who think it is peace at home, because the Sword is not drawn.

'Now 'tis a great and a dangerous mistake in those, who think the peace at home is well enough preserved, so long as the Sword is not drawn; whereas, in truth, nothing deserves the name of peace, but Unity: Such an Unity as flows from an unshaken trust and confidence between the King and his people, from a due reverence and obedience to his Laws, and to his Government, from a Religious and an awful care, not to remove the ancient Landmarks, not to disturb those Constitutions which time and publick convenience hath settled, from a

'zeal

78. Nothing deserves the name of peace but Unity.

79. What Unity that is to be

'zeal to preserve the whole frame and order of the Government
'upon the old foundations, and from a perfect detestation and ab-
'horrency of all such as are given to change. Whatsoever falls
'short of this, falls short of Peace too.

Id. ibid.

WHEN the *Parliament* met on the 21. *October* 1678. after se-
veral short Prorogations, saith the *Chancellor* to them: 'How much
'the King relies upon the advice and assistance of his
Lord Chanc. 'Parliament, how necessary he accounts it to him, and
Speech, 21 'how safe he thinks himself in it, is evident by this,
Oct. 78. p. 6. 'that he hath not suffered you all this year to be out
'of his reach, but hath continued you from time to time by a suc-
'cession of little and short Prorogations.

80. How much the King relies upon, accounts of, and thinks himself safe in his Parliament, is evident in his not letting them be out of his reach.

'A Parliament is the great, the wise, and the powerful Counsel
'of this Nation; from the wisdom of this Counsel
Lord Chanc. 'the King is sure he shall receive the best advice, from
Speech Thurf. 'the duty and loyalty of this Assembly he can never
6 March 79. 'want a chearful assistance, and the King resolves to
p. 9, 10. 'meet you all with so much grace and goodness, that
'he hopes this Parliament shall end in no disappointment of any,
'but our Enemies.

81. A Parliament the great, wise, and powerful Counsel of the Nation.

'IT may seem strange perhaps to some, that his Majesty, who
'had so long and large an experience of the duty of the last Par-
'liament, should now, and in this present conjuncture, think fit to
'call a New one; but the King hath so equal a confidence in the
'affections of all his good Subjects, that he intends to be acquaint-
'ed with them all, and to have many and frequent Consultations
'with them, and hopes by this means to attain, first a true and
'right understanding of his people, and next to that, to be rightly
'understood by them.

82. The dissolution of the late long Parliament.

AND as he did dissolve that *Parliament*, which (as you may
see) had done both him and the Nation so many good and pro-
fitable services; so likewise, for very great and weighty Reasons,
he saw it good and necessary to dissolve his numerous Privy-
Council, and to constitute such a one, as may not only by its number
be fit for the consultation and digestion of all business both *Domeſtick*
and *Foreign*, but also by the choice of them out of
the several parts this State is composed of, may be
the best informed in the true Constitutions of it,
and thereby the most able to Counsel him in all
the Affairs and Interests of this Crown and Na-
tion. And by the constant advice of such a Coun-
cel, his Majesty is resolved hereafter to govern his
Kingdoms, together with the frequent use of his Great Council of
Parliament, which he takes to be the true ancient Constitution of this
State and Government.

83. Dissolution of the Privy-Council.

84. And the constituting a new one.

85. And by their constant advice the King to govern his Kingdom, together with the frequent use of his Parliament.

NOW for the greater Dignity of this Council, his Majesty re-
solves their number shall be limited to that of thirty: And for their
greater

86. Their number limited to that of thirty.

87. Who those greater Authority, there shall be fifteen of his Chief Officers, who shall be Privy-Counsellors by their Places: And for the other fifteen, he will choose ten out of the several Ranks of the Nobility, and five Commoners of the Realm, whose known Abilities, Interest, and Esteem in the Nation, shall render them without all suspicion of either mistaking or betraying the true Interests of the Kingdom, and consequently of advising him ill. Id. ibid.

88. Without the advice of his Privy-Council he will do nothing of publick importance. King's Sp. pag. 6.

89. And therefore has chosen such as are worthy, and able to advise him. King's Sp. April 21. 1679 p 9.

90. Fresh promises of often consulting with his Parliament. Id. ibid.

AT the opening of that Parliament, 8th. of May 1661. his Majesty then said, Without hearing the advice of my Privy-Council, as I never did, so I never will resolve any thing of publick importance. And how much he hath made use of them, I need not tell you; the whole World is sufficiently sensible: And what great use he means to make of this his new Council, you cannot but be abundantly satisfied with his own words to his Parliament, which tell you, I have made choice of such persons as are worthy and able to advise me, and am resolved in all my weighty and important affairs, next to the advice of my great Council in Parliament, (wh. ch I shall very often consult with) to be advised by this Privy-Council.

91. The Parliaments and Councils duty. Id. ibid.

IT is the duty then of all Parliaments and Councils, with unwearied labour to consult for the service of his Majesty, and the good of this Nation, (as I before have hinted how that Parliament did) so would in a little time our Fields grow white to Harvest.

THEN let not needless fears and jealousies possess our minds, and because immediately we are not as (perhaps) we would be, let us not be rash in drawing any ill consequences, of concluding, that we never shall be otherwise.

THE design was mischievous enough, no doubt, that made some men, a good while since, talk of Dissolutions, and that then Parliaments were even just expiring; when the King himself declared, it was as distant from his thoughts, as it would have been little to his Interest, it should be so: but because the King did Prorogue his Parliament from July 1663. to March 1664. some ill-affection'd persons to the peace and quiet of the State and Government, would fain have had their seditious whispers credited of their never seeing them to meet again; but their malice could not be hid, for at the stated day the doors were open, and the Houses full: saith the King to them,

92. Wherever peoples surmises be of him, the King would not have his Parliament think any thing ill of him, as to any disaffection for them.

My Lords and Gentlemen,
You see, God be thanked, you have met together again at the time appointed, and I do assure you I have been so far from ever intending it should be otherwise, that I do not know one person who ever wished it should be otherwise. Think therefore, I pray, what good meaning those men could have, who from the time of the Prorogation, to the day of your meeting, have continually whispered, and industriously infused into the minds of the people,

people, that the Parliament should meet no more; that it should either be presently dissolved, or so continued by Prorogation, that they should be kept without a Parliament.

King's Speech
to both Houses
Mond. 21 May.
63. pag. 3. 4.

I pray watch these whisperers all you can, as men who use their utmost endeavours to sow Jealousies between you and me: and I do promise you they shall not prevail with me; and I do promise myself they shall not prevail with you: and the truth is, we are both concerned they should not; and we shall then with God's blessing prevent all the mischief they intend.

93. He would have his Parliament to watch all those who make it their business to sow jealousies between them and him.

NAY, so sensible was the King of this same evil Spirit among some, at his receiving of the *Parliaments Petition concerning Romish Priests and Jesuits*, a year before this, that, saith he then in his Speech to them, I confess (my Lords and Gentlemen) I have heard of one Jealousie, which I will never forgive the Authors of, that I had a Jealousie of your affections, that I was offended with the Parliament to that degree, that I intended to dissolve it. They say, men are naturally most angry with those reproaches which reflect upon their understanding, which makes them thought weak men: truly, I should appear a very weak man, if I should have any such passion, any such purpose: No, my Lords and Gentlemen, I will not part with you upon those terms; never King was so much beholding to a Parliament, as I am to you; and if my kindness to you, and my confidence in you, be not proportionable, I am behind-hand with you, which, God willing, I will not be.

94. The King extremely angry at those who talk of his resolutions to dissolve his Parliament.

95. Which he saith reflects much upon his understanding.

96. For none so much obliged to Parliaments as He was, and his love to them shall be proportionable.

AND as he hath laid out very great endeavours that there might not be any mis-understanding between him and his people, so, in a more peculiar manner, hath his Majesty shewn himself industrious in his carefulness to preserve a right correspondence between him and his *Parliament*, and hath been continually engaging them by all the earnest expressions of an affectionate and endearing tenderness, to preserve the same towards each other, as you shall see from these following instances.

I am sorry to find that the general temper and affections of the Nation are not so well composed, as I hoped they would have been, after so signal blessings from God Almighty upon us all, and after so great indulgence and condescensions from me towards all Interests. There are many wicked Instruments still as active as ever, who labour night and day to disturb the publick peace, and to make all people jealous of each other: it will be worthy of your care and vigilance to provide proper remedies for the diseases of that kind; and if you find new diseases, you must study new remedies. Let us not be discouraged, if we help one another, we shall with God's blessing master all our difficulties. And, a few lines lower, saith he, I shall not need to recommend, or put you in mind of the good correspondence that ought to be kept between you, for the good of your selves and Me, and

King's Speech
20 Nov. 1661.
pag. 4. 5.

97. The King sorry to find the Nation no better composed.

98. Many ill persons labour night and day to disturb the publick peace.

99. Find out fit remedies for such, and we shall do well enough.

100. A good correspondence necessary for us all.

101. Who have no reverence for Parliaments, have no kindness for the King.

the whole Kingdom; and I may tell you, it is very necessary for us all. You will find, whoever doth not love me, doth not love you; and they who have no Reverence for you, have little Kindness for me: therefore, I pray, let us adhere fast to each other, and then we shall, with the help of God, in a short time persuade, or oblige all men to that submission and obedience to the Law, as may constitute a full measure of happiness to Prince and People, and persuade our Neighbours to that esteem and value they have formerly had for us.

102. Harmony of affections between the King and his Parliament, the best way to make both Church and State happy.

THIS Harmony of tempers is certainly the best way (in humane foresight) to bring down blessings upon us all, and to cause both the Church and the State to return to that Unity and Unanimity, which will make both King and People as happy as they can hope to be in this World.

Lord Chanc.
Sp. 13 Sept.
1660. p. 22.

THIS his Majesties adopted Parliament very well understood, and therefore behaved themselves accordingly; for their hearts were set upon it, after so long distractions, (if it were possible) to restore the Nation to its former felicity; and this could no way be so well done, as by the sweet agreement of their Spirits, and their mutual kindnesses and respects each to other.

103. And therefore the Chancellor thanks them as from the King, for their good correspondence and respect to each other.

THIS, as they observed it, did the King observe too, and by his Chancellor renders them very kind acknowledgments for it: Saith that Noble Lord in the same Speech, at the very beginning of the next page, 'My Lords and Gentlemen, I shall conclude with the King's hearty thanks to you, not only for what you have done towards him, which hath been very signal, but for what you have done towards each other; for the excellent correspondence you have maintained; for the very seasonable deference and condescension you have had for each other, which will restore Parliaments to the veneration they ought to have.'

104. This will make our Enemies at home to despair and those abroad to have a just honour and esteem for us.

WHEN there is visible such a harmony of affections, and a unity in resolutions to advance the publick service, then they who look for troubles at home, may despair of their wishes, and our Neighbours abroad, by seeing all is well at home, may have that esteem and value of us, as may secure the Interest and Honour of the Nation, and make the happiness of this Kingdom, and of this City, once more the admiration and envy of the World.

King's Speech
to the House
of Commons,
Mar. 1. 1661.
pag. 5. & 7.

105. And thus made the King to desire and conjure his Parliament again to keep a good correspondence together.

WELL may the King therefore be solicitous to have this maintained, since that the peace and security, the honour and the happiness of these Nations is concerned in it. This was a consideration prevailing enough with him, to desire and conjure both his Houses to keep a very good correspondence together, that it may not be in the power of any seditious or factious Spirits, to make you jealous of each other, or either of you jealous of

King's Speech
to both Houses
Mond. 21 Mar.
1664. p. 8.

Me,

He, till you see me pretend one thing and do another, which, I am sure, you have never yet done; trust me it shall be in no bodies power to make me jealous of you.

106. And not to be jealous of him, till they see he pretends one thing and does another, which shall never be.

AND again, saith his Majesty, My Lords and Gentlemen, I do desire and conjure you at the opening of this Session, that you would keep a very good correspondence together, that it might not be in the power of any seditious or factious Spirits, to make you jealous of each other, or either of you jealous of me. I must confess to you, you have complied very fully with me, for which I can never thank you enough; You have performed those good respects towards me, and kept so very good correspondence towards each other, that you have exceedingly disappointed those ill men, who both at home and abroad had raised great hopes and expectation of new troubles and confusions: This harmony will (with God's blessing) make us all esteem'd abroad, and secure at home.

107. And they have done as his Majesty desired, viz kept a very good correspondence towards each other, and respect towards him.

ABOUT fix years afterwards he comes to them, and says, One thing I must earnestly recommend to the providence of both Houses, that you will not suffer any occasion of difference between your selves to be revived; since nothing but the unity of your Minds and Counsels, can make this meeting happy either to Me, or to the Nation.

108. Unity of Minds and Counsels, brings happiness both to King and Nation.

AND on Monday the 11th. of April 1670. upon the Adjournment of the Parliament, the Speaker thus says to his Majesty:

King's Speech
Mond. 14 Feb.
1672. P. 4. 5.

'By the blessing of God, all differences are buried in oblivion; your Majestie's happy expedient, hath, like a strong gale of Wind, blown up the Roiling-Sands, and filled up all Impressions. *Vestigia nulla* Retrorsum: and as your People will universally enjoy the fruit of this happy Union, so our united prayers to God shall be, that your Majesty may be crowned with the promised blessing, *Beati pacifici*.

109. And they follow'd his Majesties wholesome advice.

AND when, about three years and a half after this, the King had heard of some differences in Parliament, which his Majesty thought fit to come and put a stop to by an immediate Prorogation, how kindly and affectionately did he speak to both his Houses, and say, My Lords and Gentlemen, I need not tell you, how unwillingly I call you hither at this time, being enough sensible what advantages my Enemies both abroad and at home will reap by the least appearance of a difference; nay, being assured, they expect more success from such a breach, (could they procure it) than from their Arms.

King's Speech
Nov. 4. 1673.
P. 3. & 4.

110. How unwilling the King was to Prorogue his Parliament, though it was to put a stop to some differences then risen.

This, I say, shall (whilst I live) be my chief endeavour to prevent, and for that reason I think it necessary to make a short

111. But it was but a short one,

Recess,

that good men should recollect themselves. **Recess**, that all good men may recollect themselves against the next meeting.

112. And therefore Enemies could not hope for a breach between the King and his Parliament from that short Recess.

113. For in the mean time the King would do that which should be to their satisfaction.

114. All our Enemies aims are to dis-unite us.

115. The King can never doubt the affections of his Parliament.

AND the *January* following he tells them most affectionately, *When I parted with you last, it was but for a little time, and with a resolution of meeting suddenly again. That alone was enough to satisfy my friends that they need not fear, and my Enemies that they could not hope for a breach between us. I then told you that the time of this short Recess should be employed in do-*

King's Speech
Jan. 7. 1674.
pag. 3, 4.

ing such things as might add to your satisfaction. I hope I have done my part towards it, and I do now expect you should do your parts too: for our Enemies chief hopes are to dis-unite us at home; 'tis their common discourse, and they reckon upon it as their best relief.

My Lords and Gentlemen,

It is not possible for me to doubt your Affections at any time, much less at such a time as this, when the evidences of your Affections are become so necessary to us all.

THE King hath spoken so fully, so excellently well, and so like himself, that it is almost impossible to shew greater demonstrations of an earnest and tender affection; and there is not a word in his Speech that hath not its full weight.

Lord Chanc.
Sp. 5 Febr.
7th pag. 5.

116. The Kings utmost endeavours to settle a right understanding.

117. For the contrary is much laboured.

118. Speeches abroad of dissolving the long Parliament, long before it was.

119. But the King loth to gratify such Enemies, by parting with such Friends.

AND saith he in another, *The principal end of my calling you now, is to give my self the satisfaction of having used the utmost of my endeavours to procure and settle a right and lasting understanding between us: for I must tell you, I find the contrary so much laboured, and that the pernicious designs of ill men have taken so much place under specious pretences, that it is high time to be watch-*

King's Speech
Apr. 13. 1675.
P. 3, 4.

ful in preventing their contrivances, of which it is not the least, that they would by all the means they can devise, make it unpracticable any longer to continue this present Parliament: for that reason, I confess, I cannot think such have any good meaning to Me; and therefore when I consider how much the greatest part of this Parliament has either themselves, or fathers, given me testimony of their affections and loyalty, I should be extreme loth to oblige those Enemies, by parting with such friends; and they may be assured, that none shall be able to recommend themselves to me by any other way than their good Services.

120. Therefore again he persuades them to be united in Counsel and Affections, to disappoint such expectation.

AND because the Season of the year would not permit any long Session, and he did intend to meet them again in Winter, therefore saith he, in the mean time, I earnestly recommend to you all, such a temper and moderation in your proceedings, as may tend to unite us all in Counsel and Affections, and disappoint the expectations of those, who can hope only by violent

Id. pag.
5. & 6.

violent and irregular Motions, to prevent the bringing of this Session to an happy conclusion.

WHAT could be more obligingly spoken by any Prince in the World? hath he not here laid out himself, 'to unite the hearts of his Parliament and People to himself, by all the Emanations of grace and goodness that from a great and generous Prince can be expected?

121. And what can be more?

HIS Majesty, said the Lord Chancellor then, 'has not as yet learned to deny you any thing, and he believes your wisdom and moderation is such, he never shall; he asks of you to be at peace in him, as he is in you, and he shall never deceive you.

122. Peace in one another is the way never to be deceived.

'NO influences of the Stars, no configurations of the Heavens are to be feared, so long as these two Houses stand in a good disposition to each other, and both of them in a happy conjunction with their Lord and Sovereign.

123. Nothing to be feared so long as these two Houses concur together, and both with the King.

'WHY should we doubt it? never was discord more unreasonable.

124. Discord never more unreasonable.

'THEY understand well enough, that the best health may be destroyed by too much care of it, an Anxious scrupulous care, a care that is always tampering, a care that labours so long to purge all ill humours out of the Body, that at last it leaves neither good Blood nor Spirits behind.

125. The best health may be destroyed by too much care.

'WHO doth not see that there are in all Governments difficulties more than enough, though they meet with no intestine divisions; difficulties of such a Nature, that the united endeavours of the State can hardly struggle with, but after all is done that can be, they will still remain insuperable?

126. Difficulties more than enough in all Governments

'THIS is that which makes the Crowns of Princes, when they are worn by the clearest and noblest Title, and supported by the mightiest Aids, yet at the best but wreaths of glorious Thorns; he that would go about to add to the cares and solitudes of his Prince, does what in him lies to make those Thorns pierce deeper, and sit closer to the Royal Diadem, than ever they did before.

127. The Crowns of Princes at the best but glorious Thorns.

'NO Zeal can excuse it, for as there may be a Religious Zeal, a Zeal for God which is not according to knowledge; so there may be a State-Zeal, a Zeal for the publick, which is not according to prudence, at least, not according to that degree of prudence, which the same men have, when they are not under the transport of such a fervent passion.

128. Religious Zeal, and State-Zeal.

‘HATH it not been a strange mistake in some General Councils,
 ‘and a mistake which is fatal at this day to the peace of the Chri-
 ‘stian Church, that in most of their Canons and Sanctions they
 ‘have more considered whom they should oppose, than what they
 ‘should establish. *Ibid. p. 20.*

129. ‘Tis ill to
 pursue good
 ends by vio-
 lent means.

‘AND may it not prove a piece of as ill conduct in any Secu-
 ‘lar Assembly, to pursue good ends by violent means, and in the
 ‘heat of that pursuit to choose rather to lose that good they might
 ‘have compassed, than to fall short of any of those good ends
 ‘which they have once proposed unto themselves. *Ibid. & p. 21.*

130. The King
 will not appre-
 hend any kind
 of error either
 in the Parlia-
 ments Judg-
 ments or
 Affections.

131. For those
 that raised his
 affairs when at
 lowest ebb, will
 surely keep
 them from re-
 lapsing.

‘My Lords and Gentlemen,
 ‘THE King is far, infinitely far, from fearing any excess of this
 ‘kind here, he knows too well the Wisdom, the Honour, and the
 ‘Loyalty of this great Assembly, to apprehend any kind of error,
 ‘either in your Judgments, or your Affections. *Ibid. ibid.*

‘YOU that were able to raise the King’s affairs, when they were
 ‘in their lowest and most deplored condition, will surely be able
 ‘to keep them from any relapse. *Ibid.*

‘YOU that were able to make this Government take root
 ‘again, will surely be able to preserve it in a growing and a flou-
 ‘rishing Estate. *Ibid.*

‘SUCH Pilots need not fear a Storm. *Ibid.*

132. In our
 King’s prefer-
 vation Miracles
 are become
 familiar.

‘IF you could, this consideration alone were enough to support
 ‘you, that you carry *Cæsar* and his Fortunes, you serve a Prince
 ‘in whose preservation Miracles are become familiar, a Prince in
 ‘whose stile *Dei gratia* seems not to be written by a Vulgar Pen,
 ‘but by the arm of Omnipotence it self. *Ibid. & p. 22.*

‘RAISE up then, by your example, the hearts and hopes of all
 ‘those, whom ill men have wrought upon to such a degree, as to
 ‘cast them into a sadness, and into a despondency which is most
 ‘unreasonable. *Id p. 22.*

133. Give the
 King all his
 Subjects hearts
 in the present
 of your own.

‘CONFIRM the Faith of those that are made weak, by shew-
 ‘ing them the steadfastness of your belief; give the King the hearts
 ‘of all his Subjects, by making him a present of yours. *Id. p. 23.*

134. It would
 make the Sessi-
 on memorable
 to posterity.

‘THEN though this Session should close in a few weeks, yet it
 ‘may be perpetual for the fruit it shall produce, and for the com-
 ‘memoration that will follow it. *Ibid.*

‘THEN will this year be a true year of Jubilee, and we shall
 ‘have nothing left to wish, or pray for in this World, but the
 ‘blessed continuance of his Majesty’s long and happy reign
 ‘over us. *Ibid.*

BUT it seems this did not meet with that happy effect the King could have wish'd it had, as it appears by his own Speech to them two months after, which (though much against his will) caused him to make that Prorogation you shall hear of: saith he, The ill designs of our Enemies have been too prevalent against those good ones I had propos'd to my self, in behalf of my people: and those unhappy differences between my two Houses are grown to such an height, that I find no possible means to put an end to them, but by a Prorogation. It is with great unwillingness that I make use of this Expedient, having always intended an Adjournment for the preserving of such Bills as were unfinished: but my hopes are, that, by this means, the present occasion of differences being taken away, you will be so careful hereafter of the publick, as not to seek new ones, nor to revive the old.

King's Speech
9 June 1675.
pag. 4.

King's Speech
to both Houses
Wednesf. 13 Oct.
1675. p. 3.

And therefore when he met them next after this Prorogation, with what warm affections for the good of his people doth he speak to them? I meet you now with a more than usual concern for the Event of this Session, and I know it is but what may reasonably be expected from that care I owe to the preservation of the Government. The causes of the last Prorogation, (and hath he not here set a most generous Example indeed for all good Subjects to imitate?) as I for my part do not desire to remember, so I hope no man else will, unless it be to learn from thence, how to avoid the like occasions for the future; and I pray consider how fatal the consequences may be, and how little benefit is like to redound to the people by it: However, if any thing of that kind shall arise, I desire you would defer those Debates, till you have brought such publick Bills to perfection, as may conduce to the good and safety of the Kingdom.

'NO King did ever meet a Parliament with juster cause of confidence in their Affections.

'AND therefore his Majesty will not suffer himself to doubt, 'but relies firmly upon it that you will never forsake him, when 'he is under any kind of difficulties.

'FOR it is impossible that those Affections which Piety and 'Allegiance first planted, which persecution could not abate, 'which the gracious influences of his Majestie's happy Government have hitherto increased, should now 'appear to wither and decay.

Lord Keepers
Speech to the
House, p. 7.

'My Lords and Gentlemen,

'THE happiness of this present Age, and the fate and fortune 'of the next too, is very much in your hands; and at this time, 'all that you would desire to settle and improve, all that 'you would wish to secure and transmit to your Posterity, may now be accomplished.

Id. p. 8.

135. Yet the ill designs of the Enemy were too prevalent against the good ones the King had propos'd to himself in behalf of his People.

136. But still the King is uneasy, in making use of the expedient of a Prorogation.

137. But hopes the old differences will be buried by it.

138. His warm affections to them at the next meeting.

139. He will remember nothing of former businesses himself, and hopes his Parliament will follow his example.

140. Or at least will defer them till publick Bills are perfected.

141. No King met a Parliament with more confidence in their affections, and therefore relies upon it that they will never forsake him.

142. For it is impossible those affections of Piety and Allegiance they have ever had, should now decay.

143. The happiness of both the present and next Age, is much in the Parliaments hands.

'AND

144. The Kings Zeal in recommending to them a good agreement.

‘AND you see with what Zeal the King hath recommended to you a good agreement between your selves, and that he doth it with all the care and compassion, all the earnestness and importunity fit for so great a Prince to express, who would be very sorry that any such misfortune as your disagreement, should either deprive him of your Advice and Assistance, or his People of those good Laws which he is ready to grant you. 14. p. 10.

WELL, his Majesty did not think he had yet done enough, or, at least, if more would rather induce and prevail with them, he was resolved to spare no words, to forget no arguments, that had any cogency and weight in them, to bring his Parliament over to that calmness of temper, that necessary moderation, so much desired by all good and honest men, as might settle us upon the sure and lasting foundations of peace and happiness: saith he,

145. His further earnestness after a long Prorogation.

My Lords and Gentlemen,

I have called you together again after a long Prorogation, that you might have an opportunity to repair the misfortunes of the last Session, and to recover and restore the right use and end of Parliaments.

The time I have given you to recollect your selves in, and to consider whither those differences tend, which have been so unhappily managed and improved between you, is enough to leave you without all excuse, if ever you fall into the like again.

King's Speech
15 Febr. 1674.
pag. 1, 2.

146. The Kings desire to have the People happy by his Parliaments consultations.

I am now resolved to let the World see, that it shall not be my fault if the people be not made happy by your consultations in Parliament.

Id. ibid.

147. He recommends to them the peace, the safety, and the prosperity of the Kingdom.

AND therefore, that you may hear the sum of the whole matter, and which the King was pleased to refer to his Parliament, saith he, in page the 4th. To conclude, I do recommend to you the peace of the Kingdom, in the careful prevention of all differences; the safety of the Kingdom, in providing for some greater strength at Sea; and the prosperity of the Kingdom, in assisting the necessary charge and support of the Government.

148. And would have no disappointment of them, if possible.

And if any of these good ends should happen to be disappointed, I call God and Men to witness this day, that the misfortune of that disappointment shall not lie at my door.

Id. ibid.

149. But would have all remembrances of former things extinguished.

‘IF therefore there be any endeavours to renew, nay, if there be not all the endeavours that can be to extinguish the memory of all former provocations and offences, and the occasions of the like for the future; if there be such divisions as beget great thoughts of heart, shall we call this Peace because it is not War, or because men do not yet take the Field? as well we may call it health, when there is a dangerous fermentation in the Bloud and Spirits, because the Patient hath not yet taken his Bed.

Lord Chanc.
Speech to the
same, p. 8, 9.

150. Or otherwise such divisions look rather like War, than Peace.

‘MUCH

'MUCH of this strange diffidence and distrust, which, like a general Infection, begins to spread it self into, almost, all the corners of the Land, rises from the Artifice of ill men, who create

151. All this diffidence rises from the artifices of ill men.

and nourish all the suspicions which they can devise; but the Cure of it lies perfectly in your hands, for all this will presently vanish, as soon as men shall see your Acquiescence, and the fruits of it in a chearful concurrence with his Majesty to all those good and publick ends which he hath now so earnestly recommended to you.

'IT would be somewhat strange, and without all example in story, that a Nation should be twice ruined, twice undone, by the self-same way and means, the same Fears and Jealousies.

152. It would be strange for a Nation to be twice undone by one and the same way and means.

'Machiavel, who, they say, is an Author much studied of late in this Kingdom, to extoll his own excellent Judgment and insight in History, in which indeed he was a Master, would persuade men to believe, that the true reason why so many unexpected Accidents and Mischiefs fall out, to the destruction of

153. Machiavel an Author much studied of late.

States and Empires, is, because their Governours have not observed the same Mischiefs heretofore in story, and from whence they proceeded, and what progress they made; which, he said, if they had done, they might easily have preserved themselves

154. By non-observance of former mischiefs to other States, we ourselves come to fall into the like.

from ruine, and prevented the Inconveniences which have fallen out. I am sure you are all good Historians, and need only to resort to the Records of your own memories. Remember how your peace hath been formerly disturbed, by what contrivance and artifices the people have been alarm'd, with unreasonable and unnatural Fears and Jealousies, and what dismal effects those Fears and Jealousies have produced. Remember how near Monarchy hath been dissolved, and the Law subverted under pretence of reforming, and supporting Government, Law, and Justice. And remember how many honest persons were misled by not discerning Consequences, who would as soon have renounced their part in Heaven, as have concurred in the first unravellable Action, if they had suspected what did follow: and if we suffer the same Enemy to break in upon us at the same Avenue, if we suffer our peace to be blown up by the same Trains and Machinations, we shall be held very ill Historians, and worse Politicians.

155. If we will but remember the late ill times, and suffer for our selves again to be undone by secret counsels of such vile men, we shall be held very ill Historians, and worse Politicians.

'HOW happy may a Kingdom be in the frequent Assemblies of their Great Councils, where all that is grievous may be redress'd, and all that is wanting may be enacted, if those Councils are not rendred useles and impracticable, by continuing endless distractions.

156. How happy may the Kingdom be in the frequent assembly of its great Council, if nothing disturbs it.

'IF the presaging malice of our Enemies should pretend to foretell any such Fate as this to befall us, the wisdom and the unanimity of this Great Council will quickly be too hard for all

D d

their

‘their Auguries. The Honour and the Loyalty of this August
‘and Venerable Assembly, will leave no kind of room for any
‘such divinations.

Id. ibid.

‘My Lords and Gentlemen,

157. The Kings
honourable
thoughts of his
Parliaments.

‘THE King hath so long had, and still retains such honourable
‘thoughts of these Assemblies, that we ought to make it one great
‘part of our business to deserve the continuance of his Majesties
‘grace, and good opinion.

Id. p. 16.

158. The con-
tention of a
Parliament
should be that
of Emulation
who should best
serve his Coun-
try.

‘LET no Contention then come near this place, but that of a
‘Noble Emulation who shall serve his Country best, by well ser-
‘ving of the King; let no passion enter here, but that of a pious
‘zeal to lay hold upon all opportunities of promoting the honour
‘and service of the Crown, till our Enemies despair of ever pro-
‘fitting by any disorders amongst us.

Id. ibid.

159. The King
never had any
intentions but
of good to
them.

FOR saith the *King*, I assure you, whatsoever some ill men
would have believed, I never had any intentions but of good to
you, and to my people, nor ever shall, but will do all that I can
for your safety and ease, as far as you your selves will suffer me.
And since these are my resolutions, I desire you
will not drive me into extremities, which must end
ill both for you and me, and (which is worst of all)
for the Nation, which we ought all to have equal
care of: therefore I desire we may prevent any disorders, or
mischief that may befall them by our disagreement; and in case
they do, I shall leave it to God Almighty to judge between us,
who is the occasion of it.

King's Speech
Thursd. 23 May
1678. pag. 6.

160. All ought
to have an
equal care of
the Nation.

161. The King
will never suf-
fer the method
of passing Laws
to be changed.

LET me add this likewise, which the *King* would always have
to be remembred, and that is, saith he, So let you know, that I
will never more suffer the course and method of passing Laws to
be changed; and that if several matters shall ever again be tacked
together in one Bill, that Bill shall certainly be lost, let the im-
portance of it be never so great.

Id. p. 7.

162. The tack-
ing of several
matters to one
Bill, will lose
that Bill.

‘THE King will not suffer himself to believe it possible, that
‘you should ever forsake him when any difficulties
‘or distresses are near him; and therefore he doth
‘with great assurance expect your care to preserve
‘him in the affections of his People.

Lord Chanc
Speech to the
same, p. 15;
16, 17, 18, 19

‘BUT the King hath so far express'd himself this day, that 'tis
‘evident the manner of your proceedings is to him as considera-
‘ble as the matter; and that he will not accept a good Bill, how
‘valuable soever it may be, unless it come to him in the old and
‘decent method of Parliaments.

163. For it
seems to alter
the whole
frame and con-
stitution of
Parliaments.

‘THE late way of tacking together several independant and
‘incoherent matters in one Bill, seems to alter the whole frame
‘and constitution of Parliaments, and consequently of the Govern-
‘ment it self.

‘IT

'IT takes away the King's Negative voice in a manner, and forces him to take all or none, when sometimes one part of the Bill may be as dangerous for the Kingdom, as the other is necessary.

164. It takes away the King's Negative voice in a manner.

'IT takes away the Negative voice of the House of Peers too by the same consequence, and dis-inherits the Lords of that Honour they were born to, the liberty of debating and judging what is good for the Kingdom.

165. And that of the House of Peers too.

'IT looks like a kind of defamation of the Government, and seems to suppose the King and House of Lords to be so ill affected to the publick, that a good Bill cannot carry it self through by the strength of its own Reason and Justice, unless it be helped forward by being tacked to another Bill that will be favoured.

166. It looks like a kind of defamation of the Government.

'IT does at last give up the greatest share of Legislature to the Commons, and by consequence the chief power of judging what Laws are best for the Kingdom.

167. And gives up the greatest share of Legislature to the Commons.

'AND yet it is a priviledge that may be made use of against the Commons, as well as by them: for if this method hold, what can hinder the Lords at one time or other from taking advantage of a Bill very grateful to the Commons, and much desired by them, to tack a new clause to it of some Foreign matter, which shall not be altogether so grateful, nor so much desired, and then the Commons must take all, or none too.

168. Yet may be made use of against the Commons.

'THUS every good Bill shall be dearly bought at last, and one chief end of calling Parliaments, the making of good Laws, shall be wholly frustrated and disappointed; and all this by departing from that method, which the wisdom of our Ancestors prescribed on purpose to prevent and exclude all such inconveniences.

169. This is the way for every good Bill to be dearly bought at last.

'THESE Innovations the King resolves to abolish, and hath commanded me to say to you, *State super vias Antiquas*.

170. These Innovations the King will abolish.

'My Lords and Gentlemen,

'THERE never did, there never can again, so much depend upon the happy success of any one Meeting, as there does upon this.

171. What great things depended on the success of that Meeting.

'IF this Session do not repair the misfortunes, and amend the faults of the last, it will look like a fatality upon the Nation.

'LET not the whispers or Evil surmises of those who lie in wait to deceive, make any man the unhappy occasion of endangering the safety of the Government, by mistrusting it.

172. Let no evil surmises of base men make any mistrustful.

'HE whose House is destroyed by Fire, would find but little consolation, in saying, the Fire did not begin by his means; but
' it

‘it will be a matter of perpetual anguish and vexation of heart, to
‘remember that it was in his power to have extinguished it.

173. Good Service very acceptable to the King, who never forgets any thing but Injuries. ‘EMBELLISH the History of this Parliament, by shewing
‘us the healing vertue of this Session; so shall your Service
‘be acceptable to the King, who never forgets any thing but
‘Injuries; so shall you recommend your selves to posterity, by
‘transmitting to them the same peace and happiness you are
‘trusted with.

174. Differences that our Enemies wish for, is the best way for us to ruin our selves. ‘LET us *then* carefully avoid all differences amongst our selves,
‘all manner of clashing about Jurisdctions, and all
‘disputes of such a nature as can never end in any *Lord Chanc.*
‘Accommodation: For this is still what our Enemies *Sp Mond. 21*
‘would wish, who would be glad to see us ruin’d, *Oct. 78. p. 15,*
‘without their being at the charge of it. 17, 18, 19.

175. Great significations of Loyalty and Duty, the only means to discourage our Enemies. ‘AND therefore we must now above all other times, labour to
‘shew the World the most effectual significations of our Loyalty
‘and Duty, that we are able to express: for nothing in the World
‘can more discourage our Enemies, as, on the contrary, nothing
‘does, or can so ripen a Nation for destruction, as to be observed
‘to distrust their own Government.

176. As nothing sooner destroys a Nation, than to distrust its own Government. ‘YOU now find the King to be involved in difficulties as great
‘and, without your assistance, as insuperable, as ever any Go-
‘vernment did labour under.

177. The King involved in great difficulties. ‘AND yet his Majesty doth not think that there need many
‘words to bespeak your Zeal and Industry in his Service: for the
‘things themselves now speak, and speak aloud. The publick and
‘the private Interest do both perswade the same things, and are,
‘and ought to be, mighty in perswasion.

179. The honour and safety of our Country, the concerns of our Families and Posterities call to us. ‘IF the honour and safety of your Country, and, which is next
‘to that, the concerns of your own Families and Posterities, can-
‘not awaken your utmost care to preserve that Government,
‘which only can preserve you and yours, all other discourses will
‘be to no purpose.

180. No difficulties to them who delight to serve the King and their Country. ‘THERE can be no difficulties at all to them who take delight
‘in serving of the King and their Country, and love the occasions
‘of shewing it.

181. No time; He thus to try all our affections. ‘SUCH are all here. But though the King have had for many
‘years a large and full experience of your duty, yet there never
‘was a time like this, to try your affections.

182. A strange concurrence of ill accidents. ‘THERE is so strange a concurrence of ill accidents at this
‘time, that ’tis not to be wondred at, if some very honest and
‘good men begin to have troubled and thoughtful hearts. Yet
‘that which is infinitely to be lamented, is, that malicious men too
‘begin

'begin to work upon this occasion, and are in no small hopes to
'raise a Storm, that nothing shall be able to allay.

183. Malicious
men begin to
work upon this
occasion.

'IF you rescue the Kings affairs from such a Tempest as this ;
'If you can weather this Storm, and steer the Vessel into Harbour ;
'If you can find a way to quiet the Apprehensions of those who
'mean well, without being carried away by the passions of others,
'who mean ill ; If you can prevent the designs of those without
'doors, who study nothing else, but how to distract your Coun-
'cels, and to disturb all your Proceedings : Then you will have
'performed as great and as seasonable a piece of Service to the
'King, as ever yet he stood in need of.

184. If the Par-
liament can
weather this
Storm, they'll
do as good ser-
vice to the King
as ever yet he
stood in need
of.

'AND when the World shall see, that nothing hath been able
'to disappoint the King of the Assistance he had reason to hope
'from this Session, but that there is a right understanding be-
'tween the King and his Parliament, and that again strengthened
'and increased by new Evidences of your Duty and Affection, and
'raised above all possibility of being interrupted.

'THEN shall the King be possessed of that true glory which
'others vainly pursue, the glory of reigning in the hearts of his
'People. Then shall the People be possessed of as much felicity
'as this World is capable of : And you shall have the perpetual
'Honour and Satisfaction, of having been the means to procure to
'so much solid and lasting good to your Country, as the Esta-
'blishment of the Peace and Tranquillity of this Kingdom ; and
'consequently of all his Majesties Dominions.

185. And he
will be posses-
ed of the true glo-
ry which others
vainly pursue.

186. The Peo-
ple of the great-
est felicity.

187. And them-
selves of perpe-
tual Honour.

AND now what remains, but that the *Parliament*; when e're
they sit again, should have these most profitable words of the
King continually in their Memories, which he was pleased to de-
liver to both his Houses, on *Thursday, 6th. March, 1673. p. 4.* and
s. and carefully see, that they Employ their time upon the great
concerns of the Nation, and be not drawn to promote private
Animosities under pretences of the publick ; So will their pro-
ceedings be Calm and Peaceable, in order to those good ends
the King hath at all times, and to be sure will recommend to his
Parliament ; and that they curb the motions of any unruly
Spirits, which would endeavour to disturb them. For there
can be no man that must not see how fatal differences amongst
our selves are like to be at this time, both at home and abroad.

188. Parlia-
ments to be
imp'ed on the
great con-
cerns of the
Nation.

189. And to
curb the motions
of unruly Spirits

190. The con-
siderations to
be laid before
them as urgent
and weighty as
ever any Parli-
ament had.

191. From our
dangers at
home and a
broad.

192. Therefore
all need of uni-
ted Councils,
Calmest tem-
per, and zealous
Affections.

'FOR the considerations which are now to be laid before them,
'are as urgent and as weighty, as were ever yet offered to any
'Parliament, or indeed ever can be ; so great, and so
'surprising have been our dangers at home, so formi-
'dable are the appearances of danger from abroad,
'that the most united Councils, the most Sedate and
'the Calmest temper, together with the most dutiful and zealous
'Affections that a Parliament can shew, are all become absolutely
'and indispensably necessary for our preservation.

Lord Chanc.
Speech to the
same, p. 10.

193. And a good understanding between the King and his People.

'AND therefore the King hopes, the good understanding between him and his People shall be for ever maintain'd by a perpetual Reciprocation of Grace and Favour on his part, and duty and affection on yours.

Id. pag. 16.

194. They have opportunity to do great things both for the King and Kingdom.

'YOU will have now an opportunity of doing great things for the King and Kingdom, and it deserves your utmost care to make a right use of it; For it is not in the power of a Parliament to recover a lost opportunity, or to restore themselves again to the same Circumstances, or the same condition, which they had once a power to have improved.

Id. pag. 17.

195. This is the time to secure Religion at home, and to strengthen it from abroad.

'WOULD you secure Religion at home, and strengthen it from abroad, by uniting the Interests of all the Protestants in Europe? This is the time.

Id. *ibid.*

196. To put the King in a condition to protect all his Adherents.

'WOULD you let the Christian World see the King in a condition able to protect those who shall adhere to him, or depend upon him? This is the time.

Id. *ibid.*

197. To extinguish all Fears and Jealousies.

'WOULD you extinguish all our Fears and Jealousies? Would you lay aside all private Animosities, and give them up to the quiet and Repose of the Publick? This is the time.

Id. *ibid.*

198. And to lay the foundations of a lasting Peace.

'WOULD you lay the foundations of a lasting Peace, and secure the Church and State, against all the future Machinations of our Enemies? This is the time.

Id. *ibid.*

'My Lords and Gentlemen,

199. All the World in great expectation of the Resolutions of the Parliament.

'THE present face of things, and the State wherein we now are, is so well known and understood abroad, that the whole World is in great expectation of those Resolutions which shall be taken here; the results of this Counsel seem to be decisive of the fate of these Kingdoms for many Ages, and are like to determine us, either to happiness or misery of a very long duration.

Id. pag. 18.

MAY then your Wisdom and Moderation be such, that the King may never deny you any thing.

200. May our Parliament make it their business to repair the Hedge about our Vineyard.

AND when ever you meet, may you make it your business to repair the Hedge about our Vineyard, and make it a fence indeed against all those who are Enemies to the Planting of it; who would be glad to see it trodden down, or rooted up, and study how to sap and under-mine our very Foundations.

Lord Keepers Speech 7. 74. 74. pag. 8.

201. May a happy Correspondence be kept between the King and both Houses.

'THE Heathens were wont to observe and envy the Christians for their Unity and Love of one another, *Ecce, ut invicem se diligunt Christiani*: May this happy Correspondency between his Royal Majesty, and the two Houses of Parlia-

Sir Ed. Turnor's Sp. to the King, May 17. 1664. pag. 12.

'ment,

ment, increase and grow to be the Envy of the World, till all his Majesties Enemies are forced to cry,

Ecce, ut invicem se diligunt Anglicani.

Lord Keepers
Speech Jan. 7. 74. pag. 10. 'THERE wants nothing more to the improvement
'of our happiness, but the wisdom of the Parliament,
'to use their advantages with a due moderation.

202. May their wisdoms use their advantages with a due moderation.

'AND if, upon enquiry, you shall think it needful to apply any
'other [new] Remedies, it is extremely to be wish'd that those
'Remedies may be few, and withall, that they may be gentle and
Id. ibid. 'easie too.

203. Few Remedies are extremely to be wish'd.

'FOR they that are sick perish as often by too many Reme-
'dies, as by none at all; but none fall so fatally and finally as they
'who, being entred into some degrees of convalescence, resolve
'to recover in an instant, and had rather make some great effort,
'or try some bold experiment upon themselves, than observe the
'methods, or attend those gradual progressions which are necessa-
Id. ibid. 'ry to perfect that health, and compleat that recovery.

204. The Sick perish as oft by too many, as by none at all.

'DOUBTLESS the King will surpass himself at this time, in
'endeavouring to procure the good of the Kingdom, do but you
'excell your selves too in the enlarged evidences of your Affec-
'tions, and then the glory of reviving this State will be entirely due
'to your happy meeting, as being attended with an unparallel'd Uni-
'mity, Constancy, and Resolution, beyond the president of former
Id. p. 20. 'Parliaments.

205. Doubtless the King will surpass himself in endeavouring the Kingdoms good, may you excell your selves in enlarged Affections.

'THEN they who wait for the languishing and the declination
'of the present Government, will be amazed to see so happy a
Id. 'Crisis, so blest a Revolution.

206. It will strike terror and amazement in all ill persons.

'AND Ages to come will find cause to celebrate your memo-
'ries, as the truest Physicians, the wisest Counsellors, the noblest
'Patriots, and the best Parliament that ever King or Kingdom
Id. 'met with.

207. And future Ages will celebrate your memories.

'SO that it may perfect what the last begun, for the safety of
'this King and Kingdom; that it may be ever famous for having
'established upon a durable foundation, our Religion, Laws, and
'Properties; that we may not be tossed with boisterous winds,
Lord Chanc.
Sp. 27 Oct. 1673. p. 10. 'nor overtaken by a sudden dead calm: but that a
'gentle fair gale may carry you in a steady, even, and
'resolved way into the Ports of Wisdom and Security.

208. May it perfect what the last begun, for the safety of the King and Kingdom.

'AND since a whole Session of Parliament is in the Judgment
'and Construction of our Law but as one day, may you all endea-
Lord Keepers
Sp. Wednesf. 13 Oct. 75. 'vour that the morning of it, the first entrance upon
'it, may be with such fair and such auspicious circum-
'stances, as may give the whole Kingdom an assu-
P. 11, 12. 'rance of a bright and a chearful day.

209. The whole Session of Parliament is but as one day.

'LET

210. May no ill humours gather into Clouds to darken it. 'LET no ill humours gather into Clouds to darken or obscure it, for this day is a Critical day, and more depends upon that Judgment of our affairs which will be made by it, than can easily be imagined.

211. May no part of this time be lost. 'IT imports you therefore to take care that no part of this time be lost; let every precious minute of this day be spent in receiving such Acts of grace and goodness as are ready to flow from the King, and in making such retributions for them, as may become the grateful hearts of the best Subjects, to the best of Kings.

212. So this will be a day of disappointment to our Enemies, and a joyful day to this and all future generations. 'SO shall this day become a day of disappointment and discomfort to our Enemies, but to us and all good men a glorious day, a day of triumph and deliverance, a memorable and a joyful day to this present, and to all future generations:

213. And the God of Peace and Unity prosper all your consultations. 'AND the God of Peace and Unity prosper all your consultations, to the honour and happiness of the King, and the joy and comfort of all his good Subjects. *Lord Chanc. Sp. Thursd. 23 May 78. pag. 19.*

214. And continue his Divine protection over us. 'AND let us all pray, that He who hath once more miraculously delivered the King, the Church, and the State, would be pleased still to continue his Divine protection, and give us thankful and obedient hearts: And when we have offered up those hearts

215. And may you have the honour of making him the greatest King, and he the glory of making us the happiest people. 'to God, let us in the next place offer them again to the King, and lay them down at the footstool of his Throne, that so the King may see himself safe in your Councils, rich in your Affections, victorious by your Arms, and raised to such a height by your Loyalty and Courage, that you may have the honour of making him the greatest King, and he the glory of making you the happiest People. *Lord Chanc. Sp. Thursd. 6 Mar. 77. p. 18, 19.*

Neve major, neve minor cura & opera suscipiatur, quam causa postulet. Tull. Offic. lib. 1.

F I N I S.

Addenda.

THE Title-page having (it seems) promised you the material substance of the several Speeches in Parliament, upon the aforesaid Heads, inclusively till the end of the last, viz. in January 1681. I found my self in Duty bound to add these that follow, by way of Appendix, to make good the Promise; because the Title Sheet was all wrought off before ever I had a view of it: And so I hope my Generous Readers will accept of this as a reasonable Excuse in my favour.

HIS Majesty being very sensible how much our Divisions at home would be likely to render our Friendship less considerable abroad, saith, **To prevent these as**

His Majesties Speech to his two Houses, Monday, Octob. 21. 1680. p. 4, 5.

much as may be, I think fit to renew to you all the Assurances which can be desired, that nothing shall be wanting on my part to give you the fullest satisfaction your hearts can wish, for the Security of the Protestant Religion, which I am fully resolved to maintain against all the Conspiracies of our Enemies; and to concur with you in any new Remedies which shall be proposed, that may consist with preserving the Succession of the Crown in its due and legal course of Descent.

AND in Order to this, I do recommend it to you, to pursue the further Examination of the PLOT, with a strict and an Impartial Enquiry. I do not think my self safe, nor You neither, till that matter be gone through with: and therefore it will be Necessary that the Lords in the Tower be brought to their speedy Trial, that Justice may be done.

IN his next Speech to his Parliament, the King is pleased to remember the same thing, and saith, **I did promise you**

Kings Speech, Wednesday December 15. 1680. pag. 4.

the fullest satisfaction your hearts could wish, for the Security of the Protestant Religion, and to concur with you in any Remedies which might consist with preserving the Succession of the Crown in its due and legal course of Descent: I do again, with the same Reservations, renew the same Promises to you.

A D D E N D A.

WELL, His Majesty, you see, having thus given us the greatest Assurances that Words are capable of expressing, of his readines to do any Reasonable thing that shall be proposed and offered to him, for the maintaining and defending the Protestant Religion to us and our Posterities; his next work is to tell us wherein he chiefly relies, and thinks himself most safe, great, and happy; and that is, in the Hearts and Affections of his Good People, and in their joint union amongst themselves.

Take his own words for your security, in these that follow.

THAT which I value above all the Treasure in the World, and which I am sure will gibe me greater Strength and Reputation both at home and abroad, than any Treasure can do, is a perfect union amongst our selves.

King's Speech to both Houses, Octob. 21. 1680. pag. 6, & 7.

NOTHING but this can restore the Kingdom to that strength and vigour which it seems to have lost, and raise us again to that Consideration which ENGLAND hath usually had.

ALL Europe have their Eyes upon this Assembly, and think their own happiness or misery, as well as ours, will depend upon it.

IF we should be so unhappy as to fall into such misunderstanding amongst our selves, as would render our friendship unsafe to trust to, it will not be to be wondered at, if our Neighbours should begin to take new Resolutions, and perhaps such as may be fatal to us.

LET us therefore take care that we do not gratify our Enemies, and discourage our friends by any unreasonable disputes.

IF any such doe happen, The world will see it was no fault of mine; for I have done all that was possible for me to doe, to keep you in peace while I live, and to leave you so when I die.

BUT from so great Prudence, and so good Affections as yours, I can fear Nothing of this kind; but doe rely upon you all, that you will use your best Endeavours to bring this Parliament to a good and happie Conclusion.

"NOW that Gracious and pious disposition which God hath put into Your Royal Heart of doing your Subjects good, (saith the Speaker of the House of Commons to the King in the Banquetting House, November 9. 1660, pag. 5, 6.) is the greatest Temporal Blessing we are capable of here in this world. We

" must

A D D E N D A.

"must confess your Majesty hath not only *Jacob's* voice, but
"you have likewise *Jacob's* hands: You have spoken kindly
"unto your People, and you have handled them gently; and
"therefore we must for ever make it our humble Requests
"in our daily prayers unto his Throne of Grace, to bestow
"upon your Majesty *Jacob's* blessing, *de Rore Cæli, variaq;*
"*pinguedine terræ*; that you may have for your Portion of
"the Dew of Heaven, and of the Fatness of the Earth; *Ser-*
"*viant tibi populi, & incurvant se tibi Nationes, honorem exhi-*
"*bentes.* Let your People serve you, and the Nations of the
"Earth bow down before you: Those that curse you, let them
"be cursed; and they that bless you, let them for ever (*yea*
"and they *shall*) be blessed.

F I N I S.

E R R A T A.

Title page, l. 24. for *Inner* r. *middle*. p. 3. l. 24. blot out the parenthesis. p. 7.
l. 42. for *so* r. *to*. p. 30. l. 47. r. *basily*. l. 50. for *fol.* r. *Num.* p. 11. l. 24. for
their r. *the*. p. 12. l. 10. for *by* r. *by*. p. 20. l. 9. blot out [*what*] p. 27. l. 30. for *I* r.
I hope. p. 31. l. 35. for *said* r. *said more*. p. 32. l. 22. for *am* r. *aim*. in the se-
cond Cutting in, add (*after March 6.*) 1678. p. 34. l. 41. for *about* r. *about it*. p. 50.
l. 112. for *gown* r. *Crown*. p. 76. l. 25. for *vers* r. *very*. p. 105. l. 22. blot out the last
[*n.*] There are perhaps several other literal mistakes in the printing, which it is hoped
the Reader will favourably correct.